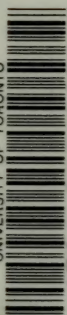


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THE  
VAGORAS OF ISOCRATES.

H. CLARKE, M.A.

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Isocrates. Evagoras

THE  
EVAGORAS  
OF  
ISOCRATES,

WITH AN INTRODUCTION AND NOTES

BY  
HENRY CLARKE, M.A.



LONDON:  
W. SWAN SONNENSCHNEIN & CO.,  
PATERNOSTER SQUARE.

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1885.

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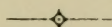
"THE PORTRAIT OF A MAN'S CHARACTER IS A BETTER MEMORIAL  
THAN AN IMAGE OF HIS BODY."



7634  
14/11/90



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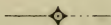








## PREFACE.



THIS little book is intended as a help towards the study of an author at present too much neglected in English schools and colleges. Mr. J. E. Sandys has said of Isocrates that "there is, perhaps, no Attic author who is equal to him in simplicity of constructions, in purity of language, and transparency of style. "It is this," he adds, "that renders him peculiarly suitable as a stepping-stone to the less easy prose of the other Attic orators, and of Aristotle, Plato, and Thucydides; it is this that has made him as favourite a subject in the schools of Germany as he was in our English schools during the sixteenth and seventeenth centuries." Yet Mr. Sandys' edition of the *Ad Demonicum* and *Panegyricus* is (so far as I know) the only selection that has been hitherto made from the twenty-one orations of this author.<sup>1</sup>

Professor Jebb has said with regard to a portion (§§ 133-159) of the *Panegyricus* that "it contributes to the history of Greece a vivid picture of the barbarian world in contact with Hellas at a critical moment." These words apply with equal force to the oration I have selected—the *Evagoras*. The text adopted is that of Blass's revision of Benseler in the Teubner series. I

<sup>1</sup> Professor Jebb has published a volume of selections from the Attic orators.

have noted, however, in an appendix, all deviations from the more conservative text of the Zürich editors.

For the notes I am mainly indebted to the following works :— Dr. O. Schneider's *Isocrates' Ausgewählte Reden*; Professor R. C. Jebb's *Attic Orators*; Dr. F. Blass's *Isokrates und Isaios*; and Mr. J. E. Sandys' *Ad Demonicum* and *Panegyricus*.

Reference is made to Curtius' *Greek Grammar*; Farrar's *Greek Syntax*; and Goodwin's *Greek Moods and Tenses*.

HENRY CLARKE.

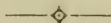
14, LADBROKE GROVE,  
NOTTING HILL.







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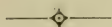








## INTRODUCTION.



AN account of the life, works, and style of Isocrates will be found in the following books :—Jebb's *Attic Orators* ; Mahaffy's *Greek Classical Literature* ; Blass's *Attische Beredsamkeit*, vol. ii. ; *Encyclopædia Britannica*, art. "Isocrates" (written by Professor Jebb).

The *Evagoras* (or. ix.), the *To Nicocles* (or. ii.), and the *Nicocles* (or. iii.), may be conveniently classed together as the three Cyprian orations of Isocrates. The *To Demonicus* (or. i.) is ascribed by Blass to a pupil of Isocrates.

Evagoras began to reign about 411 B.C., assisted Conon at Cnidus in 394, was engaged in a ten years' war with Persia, probably from 390 to 380, and was assassinated probably in 378. His son Nicocles succeeded him in that year, and reigned till about 360. The friendship of Evagoras and Conon was transmitted to their sons Nicocles and Timotheus. During the years 378-376, Timotheus was engaged in organising the new Confederation, both in the Archipelago and in the Ionic Sea, and Isocrates (known to Timotheus since about 384) accompanied him as companion and secretary, and at this time may have

begun the friendship of Isocrates with the royal house of Salamis.

The oration *To Nicocles* was written soon after the accession of Nicocles, probably in 376. The *Nicocles* must have been written after the *To Nicocles*, and several years after the accession of that monarch. The *Evagoras*, also, must have been written at a considerable, but not a long, interval from the assassination of Evagoras. It may be dated approximately 370.

Isocrates speaks of the *Evagoras* as the first example of an encomium on a contemporary ; it may be classed with his own encomium on Timotheus in the *Antidosis*, the Agesilaus of Xenophon, and the encomia in honour of Mausolus.

The researches of recent historians have fully justified the language of Isocrates in this oration. Mr. Grote<sup>1</sup> describes Evagoras as "a Greek of pre-eminent vigour and intelligence, remarkably free from the vices usual in Grecian despots, and forming a strong contrast in this respect with his contemporary Dionysius, whose military energy is so deeply stained by crime and violence."

"In this age," writes Professor Ernst Curtius,<sup>2</sup> "poor in men and in deeds, no other figure is to be met with so attractive as that of Evagoras. While elsewhere we find nothing but reaction and decay in the public life of both Hellenes and barbarians, Cyprus is a land of a hopeful progress, entirely associated with the lofty efforts of this one man. He had with heroic vigour not only recovered the princely power of which his house had been despoiled, but he had also begun to make a Greek land of the whole island, which, after the days of Cimon,

<sup>1</sup> *History of Greece*, chap. lxxvi.

<sup>2</sup> *History of Greece*, trans. by Ward, vol. iv., p. 205.







had been flooded by Phœnicians, and completely estranged from the Hellenes; so that the Cyprians now thoroughly detached themselves from the East, would marry none but Greek wives, and outvied one another in their devotion to Greek manners, culture, and art.<sup>1</sup> Evagoras looked upon himself personally as an Athenian, because he sprung from the Teukridæ, whose home was in the island of Salamis. . . . and he delighted in connecting himself in any way with Athens, as with the luminous prototype of that culture, the spread of which he now regarded as the task of his life."

The *Evagoras* is in every respect—in the disposition of the parts, in the choice of words, and in the structure of the periods—a good example of the style of Isocrates at his best. Blass draws attention to the Homeric tone of §§ 62-63, and to the accumulation of antitheses in §§ 44-46. If, on the one hand, Evagoras is worthy of this encomium, on the other hand, this encomium is worthy of Evagoras.

Isocrates acknowledges (*Antid.*, 40) that he received presents from Nicocles, but the statement that he received 30 talents for the *Evagoras* ("Hypoth." *Evag.*) is probably an exaggeration.

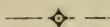
<sup>1</sup> See the coins of Evagoras and Nicocles in Mr. B. V. Head's *Select Greek and Roman Coins* (British Museum).







## ΤΠΟΘΕΣΙΣ ΑΝΩΝΤΜΟΤ ΓΡΑΜΜΑΤΙΚΟΤ.



Ἰστέον, ὅτι τὸν λόγον τοῦτον ἔγραψεν Ἰσοκράτης πρὸς τὸν Νικοκλέα μετὰ τὴν παραίνεσιν τὴν πρὸς αὐτόν. πόθεν δὲ τοῦτο δῆλον; λέγομεν, ἐπειδὴ αὐτὸς φανερόν ἡμῖν τοῦτο καθίστησι περὶ τὸ τέλος τοῦ λόγου τούτου λέγων ὅτι οὐ νῦν σὲ παρακελεύομαι σπουδάζειν περὶ τὴν ἀρετὴν ἀλλὰ καὶ πάλαι, ὃ ἐστὶν ἐν ταῖς παραινέσεσιν. πρῶτον οὖν ἔγραψεν αὐτῷ τὰς παραινέσεις μετὰ τὸν τοῦ πατρὸς θάνατον, εἶτα δεύτερον τὸν ἐπιτάφιον τοῦτον, ἵνα πλέον καὶ διὰ τούτου εὖνους αὐτῷ φανῇ τιμῶν τὸν Εὐαγόρου θάνατον. λέγουσι δέ τινες, ὅτι καὶ τριάκοντα τάλαντα ὑπὲρ τούτου ἐδέξατο. Ζητήσῃς δ' ἂν τις ἐν τῷ λόγῳ τούτῳ, διὰ τί ἐπιταφίου ὄντος καὶ τοῦ ἐπιταφίου ἀπαιτοῦντος παρὰ τὰ ἐγκωμιαστικὰ πάντα κεφάλαια πλέον τό τε θρηνητικὸν ἐν τῇ ἀρχῇ καὶ τὸ παραμυθητικὸν ἐν τῷ τέλει, ἐν γὰρ μόνοις τοῖς δύο τούτοις κεφαλαίοις διαφέρουσιν ὃ τε ἐπιτάφιος λόγος καὶ τὸ ἐγκώμιον, ἐνταῦθα δὲ παρήκε τὰ δύο κεφάλαια; καὶ λέγομεν, ὅτι φαίνεται ἐκ πολλοῦ τοῦ χρόνου τετελευτηκὼς Εὐαγόρας· καὶ ὁ Ἰσοκράτης νῦν πέμψας τὸν λόγον μετὰ πολὺ τοῦ ἐκείνου θανάτου, ἄτοπον ἡγεῖτο θρηνητικὸν τάττειν καὶ ἀναμιμνήσκειν τῶν θρήνων τῶν ὀφειλόντων προτοῦ λεχθῆναι παρ' αὐτὸν τὸν θάνατον. Εἰ δέ τις εἴποι, ὅτι, εἰ διὰ ταύτην τὴν αἰτίαν παρήκε τὸ θρηνητικὸν, διὰ τί καὶ ἐν τῷ τέλει ἐξέστη τοῦ εἰπεῖν τὸ παραμυθητικόν; λέγομεν, ὅτι, εἰ τοῦτο ἐπῆγαγε, μὴ προηγησαμένου τοῦ θρηνητικοῦ, ἔτι πλέον ἀκαιρότερον

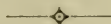
ἔδόκει ποιεῖν. "Ενθα γάρ εἰσι θρήνοι, ἐκεῖ ὀφείλει καὶ ἡ παραμυθία παρέπεσθαι· εἰ δὲ μηδὲνα ἐθρηνήσαμεν τῷ λόγῳ, ὑπὲρ τίνος ἐμέλλομεν παραμυθεῖσθαι τοὺς τῷ γένει προσήκοντας; "Ωστε οὖν δύναται ὁ λόγος καὶ Ἐπιτάφιος λέγεσθαι καὶ Ἐγκώμιον. Ἐπιτάφιος μὲν, διότι εἰς τὸν τετελευτηκότα Εὐαγόραν γράφει τὸν λόγον, Ἐγκώμιον δὲ, διότι παρῆκε τὰ δύο κεφάλαια τοῦ Ἐπιταφίου. Ἐνίκησε δὲ αὐτὸν τὸν λόγον Ἐγκομιον μᾶλλον λέγεσθαι. Ἰστέον δὲ, ὥς ὅτι ἀντὶ τῶν δύο τούτων κεφαλαίων ἕτερα δύο ἀντεισήγαγε, τό τε τρίτον προοίμιον, ὅπερ οὐκ ἔστιν εὑρεῖν περὶ ἐγκώμιον, ὥς προείρηται, καὶ τὸ παραινετικόν. Καὶ τὸ μὲν προσθεῖναι τρίτον προοίμιον ἦν ἀντὶ τοῦ θρηνητικοῦ· τὸ δὲ παραινετικὸν ἐν τῷ τέλει ἀντὶ τοῦ παραμυθητικοῦ· ἐν ᾧ αὐτῷ παραινεῖ, ὅτι „Ὀφείλεις, ὦ Νικόκλεις, μιμήσασθαι τὰς πράξεις τὰς τοῦ πατρὸς, ἃς νῦν διήλθομεν ἐν τῷ ἐπιταφίῳ.“ Διὰ τοῦτο γὰρ καὶ τὸ παραινετικὸν ἐν τῷ τέλει ἔταξε καὶ οὐκ ἐν τῇ ἀρχῇ, ἐπειδὴ ἔδει πρῶτον ἀποδειχθῆναι τοῦ πατρὸς τὰς πράξεις, ἵνα πρὸς ταύτας ὕστερον δυνηθῇ αὐτῷ παραινεῖν βιώναι.







## ΕΤΑΓΟΡΑΣ.



(α΄.) Ὅρων, ὦ Νικόκλεις, τιμῶντά σε τὸν τάφον τοῦ πατρὸς οὐ μόνον τῷ πλήθει καὶ τῷ κάλλει τῶν ἐπιφερομένων ἀλλὰ καὶ χοροῖς καὶ μουσικῇ καὶ γυμνικοῖς ἀγῶσιν, ἔτι δὲ πρὸς τούτοις ἵππων τε καὶ τριήρων ἀμίλλαις, καὶ λείποντ' οὐδεμίαν τῶν τοιούτων ὑπερβολὴν, ἡγησάμην Εὐαγόραν, εἴ<sup>2</sup> τις ἐστὶν αἰσθησις τοῖς τετελευτηκόσι περὶ τῶν ἐνθάδε γιγνομένων, εὐμενῶς μὲν ἀποδέχεσθαι καὶ ταῦτα, καὶ χαίρειν ὀρῶντα τὴν τε περὶ αὐτὸν ἐπιμέλειαν καὶ τὴν σὴν μεγαλοπρέπειαν, πολὺ δ' ἂν ἔτι πλείω χάριν ἔχειν ἢ τοῖς ἄλλοις ἅπασιν, εἴ τις δυνηθεῖη περὶ τῶν ἐπιτηδευμάτων αὐτοῦ καὶ τῶν κινδύνων ἀξίως διελθεῖν τῶν ἐκείνῳ πεπραγμένων· εὐρή- 3  
σομεν γὰρ τοὺς φιλοτίμους καὶ μεγαλοψύχους τῶν ἀνδρῶν οὐ μόνον ἀντὶ τῶν τοιούτων ἐπαινέισθαι βουλομένους ἀλλ' ἀντὶ τοῦ ζῆν ἀποθνήσκειν εὐκλεῶς αἰρουμένους, καὶ μᾶλλον περὶ τῆς δόξης ἢ τοῦ βίου σπουδάζοντας, καὶ πάντα ποιοῦντας, ὅπως ἀθάνατον τὴν περὶ αὐτῶν μνήμην καταλείψουσιν. αἱ μὲν 4  
οὖν δαπάναι τῶν μὲν τοιούτων οὐδὲν ἐξεργάζονται, τοῦ δὲ πλούτου σημείον εἰσιν· οἱ δὲ περὶ τὴν μουσικὴν καὶ τὰς ἄλλας ἀγωνίας ὄντες, οἱ μὲν τὰς δυνάμεις τὰς αὐτῶν, οἱ δὲ τὰς τέχνας ἐπιδειξάμενοι, σφᾶς αὐτοὺς ἐντιμοτέρους κατέστησαν· ὁ δὲ λόγος εἰ καλῶς διέλθοι τὰς ἐκείνου πράξεις, ἀείμνηστον ἂν τὴν ἀρετὴν τὴν Εὐαγόρου παρὰ πᾶσιν ἀνθρώποις ποιήσειεν. 5

(β΄.) Ἐχρῆν μὲν οὖν καὶ τοὺς ἄλλους ἐπαινεῖν τοὺς ἐφ' αὐτῶν ἄνδρας ἀγαθοὺς γεγενημένους, ἵν' οἱ τε δυνάμενοι τὰ τῶν

ἄλλων ἔργα κοσμεῖν ἐν εἰδόσι ποιούμενοι τοὺς λόγους ταῖς ἀληθείαις ἐχρῶντο περὶ αὐτῶν, οἳ τε νεώτεροι φιλοτιμοτέρως διέκειντο πρὸς τὴν ἀρετὴν, εἰδότες, ὅτι τούτων εὐλογήσονται  
 6 μᾶλλον ὢν ἂν ἀμείνους σφᾶς αὐτοὺς παράσχωσιν. νῦν δὲ τίς οὐκ ἂν ἀθυμήσειεν, ὅταν ὁρᾷ τοὺς μὲν περὶ τὰ Τρωϊκὰ καὶ τοὺς ἐπέκεινα γενομένους ὑμνουμένους καὶ τραγωδουμένους, αὐτὸν δὲ προειδῇ, μηδ' ἂν ὑπερβάλλῃ τὰς ἐκείνων ἀρετὰς, μηδέποτε τοιούτων ἐπαίνων ἀξιωθησόμενον; τούτων δ' αἴτιος ὁ φθόνος, ᾧ τοῦτο μόνον ἀγαθὸν πρόσσεστιν, ὅτι μέγιστον κακὸν τοῖς ἔχουσιν ἐστιν. οὕτω γάρ τινες δυσκόλως πεφύκασιν, ὥσθ' ἥδιον ἂν εὐλογουμένων ἀκούοιεν, οὓς οὐκ ἴσασιν εἰ γεγόνασιν,  
 7 ἢ τούτων, ὑφ' ὧν εὖ πεπονθότες αὐτοὶ τυγχάνουσιν. οὐ μὴν δουλευτέον τοὺς νουν ἔχοντας τοῖς οὕτω κακῶς φρονούσιν, ἀλλὰ τῶν μὲν τοιούτων ἀμελητέον, τοὺς δ' ἄλλους ἐθιστέον ἀκούειν, περὶ ὧν καὶ λέγειν δίκαιόν ἐστιν, ἄλλως τ' ἐπειδὴ καὶ τὰς ἐπιδόσεις ἴσμεν γιγνομένας καὶ τῶν τεχνῶν καὶ τῶν ἄλλων ἀπάντων οὐ διὰ τοὺς ἐμμένοντας τοῖς καθεστῶσιν ἀλλὰ διὰ τοὺς ἐπανορθοῦντας καὶ τολμῶντας αἰεὶ τι κινεῖν τῶν μὴ καλῶς ἐχόντων.

- 8 (γ'.) Οἶδα μὲν οὖν, ὅτι χαλεπὸν ἐστίν, ὃ μέλλω ποιεῖν, ἀνδρὸς ἀρετὴν διὰ λόγων ἐγκωμιάζειν. σημεῖον δὲ μέγιστον· περὶ μὲν γὰρ ἄλλων πολλῶν καὶ παντοδαπῶν λέγειν τολμῶσιν οἱ περὶ τὴν φιλοσοφίαν ὄντες, περὶ δὲ τῶν τοιούτων οὐδεὶς πώποτ' αὐτῶν συγγράφειν ἐπεχείρησεν. καὶ πολλὴν αὐτοῖς ἔχω συγγνώμην. τοῖς μὲν γὰρ ποιηταῖς πολλοὶ δέδονται  
 9 κόσμοι· καὶ γὰρ πλησιάζοντας τοὺς θεοὺς τοῖς ἀνθρώποις οἶόν τ' αὐτοῖς ποιῆσαι καὶ διαλεγόμενους καὶ συναγωνιζόμενους οἷς ἂν βουληθῶσι, καὶ περὶ τούτων δηλῶσαι μὴ μόνον τοῖς τεταγμένοις ὀνόμασιν, ἀλλὰ τὰ μὲν ξένοις, τὰ δὲ καινοῖς, τὰ δὲ μεταφοραῖς, καὶ μηδὲν παραλιπεῖν ἀλλὰ πᾶσι τοῖς εἶδεσι  
 10 διαπικίλαι τὴν ποίησιν· τοῖς δὲ περὶ τοὺς λόγους οὐδὲν ἕξει τῶν τοιούτων, ἀλλ' ἀποτόμως καὶ τῶν ὀνομάτων τοῖς πολιτικοῖς μόνον καὶ τῶν ἐνθυμημάτων τοῖς περὶ αὐτὰς τὰς πράξεις ἀναγκαῖον ἐστὶ χρῆσθαι. πρὸς δὲ τούτοις οἱ μὲν μετὰ μέτρων καὶ

He also would not be disturbed when he saw that  
the little Tropic and those belonging to that tribe  
were celebrated in song and dance, and considered  
that he even though he should speak them on with  
him he would be accounted worthy of such praise.

— 2 —

October 1884

He is the first of his kind

He is the first of his kind

ῥυθμῶν ἅπαντα ποιούσιν, οἱ δ' οὐδενὸς τούτων κοινωνοῦσιν· ἂ τοσαύτην ἔχει χάριν, ὥστ' ἂν καὶ τῇ λέξει καὶ τοῖς ἐνθυμήμασιν ἔχη κακῶς, ὅμως αὐταῖς ταῖς εὐρυθμίαις καὶ ταῖς συμμετρíαις ψυχαγωγούσι τοὺς ἀκούοντας. γινοίη δ' ἂν τις ἐκείθεν τὴν 11 δύναμιν αὐτῶν· ἦν γάρ τις τῶν ποιημάτων τῶν εὐδοκιμούντων τὰ μὲν ὀνόματα καὶ τὰς διανοίας καταλίπη, τὸ δὲ μέτρον διαλύσῃ, φανήσεται πολὺ καταδεέστερα τῆς δόξης ἣς νῦν ἔχομεν περὶ αὐτῶν. ὅμως δὲ καίπερ τοσοῦτον πλεονεκτούσης τῆς ποιήσεως, οὐκ ὀκνητέον ἀλλ' ἀποπειρατέον τῶν λόγων ἐστίν, εἰ καὶ τοῦτο δυνήσονται, τοὺς ἀγαθοὺς ἄνδρας εὐλογεῖν μηδὲν χεῖρον τῶν ἐν ταῖς ῥῥαῖς καὶ τοῖς μέτροις ἐγκωμιαζόντων.

(δ'.) Πρῶτον μὲν οὖν περὶ τῆς φύσεως τῆς Εὐαγόρου, 12 καὶ τίνων ἦν ἀπόγονος, εἰ καὶ πολλοὶ προεπίστανται, δοκεῖ μοι πρέπειν καὶ μὲ τῶν ἄλλων ἕνεκα διελθεῖν περὶ αὐτῶν, ἵνα πάντες εἰδῶσιν, ὅτι καλλίστων αὐτῷ καὶ μεγίστων παραδειγμάτων καταλειφθέντων οὐδὲν καταδεέστερον αὐτὸν ἐκείνων παρέσχευ. ὁμολογεῖται μὲν γὰρ τοὺς ἀπὸ Διὸς εὐγενεστάτους 13 τῶν ἡμιθέων εἶναι, τούτων δ' αὐτῶν οὐκ ἔστιν ὅστις οὐκ ἂν Αἰακίδας προκρίνειεν· ἐν μὲν γὰρ τοῖς ἄλλοις γένεσιν εὐρύσσομεν τοὺς μὲν ὑπερβάλλοντας, τοὺς δὲ καταδεεστέρους ὄντας, οὗτοι δ' ἅπαντες ὀνομαστότατοι τῶν καθ' αὐτοὺς γεγόνασιν. (έ'.) Τοῦτο μὲν γὰρ Αἰακὸς ὁ Διὸς μὲν ἕκγονος, τοῦ δὲ γένους 14 τοῦ Τευκριδῶν πρόγονος, τοσοῦτον διήνεγκεν, ὥστε γενομένων αὐχμῶν ἐν τοῖς Ἑλλήσι καὶ πολλῶν ἀνθρώπων διαφθαρέντων, ἐπεὶ τὸ μέγεθος τῆς συμφορᾶς ὑπερέβαλλεν, ἦλθον οἱ προεστῶτες τῶν πόλεων ἰκετεύοντες αὐτὸν, νομίζοντες διὰ τῆς 15 συγγενείας καὶ τῆς εὐσεβείας τῆς ἐκείνου τάχιστ' ἂν εὐρέσθαι παρὰ τῶν θεῶν τῶν παρόντων κακῶν ἀπαλλαγὴν. σωθέντες δὲ καὶ τυχόντες ὧν ἐδεήθησαν, ἱερὸν ἐν Αἰγίνῃ κατεστήσαντο κοινὸν τῶν Ἑλλήνων, οὐπερ ἐκεῖνος ἐποίησατο τὴν εὐχήν. καὶ κατ' ἐκείνον, τε τὸν χρόνον, ἕως ἦν μετ' ἀνθρώπων, μετὰ καλλίστης ὧν δόξης διετέλεσεν· ἐπεὶ δὲ τε μετήλλαξε τὸν βίον, λέγεται παρὰ Πλούτῳ καὶ Κόρῃ μεγίστας τιμὰς ἔχων παρεδρεύειν ἐκείνοις. (ς'.) Τούτου δὲ παῖδες ἦσαν Τελαμῶν καὶ 16



- Πηλεὺς, ὦν ὁ μὲν ἕτερος μεθ' Ἡρακλέους ἐπὶ Λαομέδοντα στρατευσάμενος ἀριστείων ἡξιώθη, Πηλεὺς δ' ἔν τε τῇ μάχῃ τῇ πρὸς Κενταύρους ἀριστεύσας καὶ κατὰ πολλοὺς ἄλλους κινδύνους εὐδοκιμήσας Θέτιδι τῇ Νηρέως, θνητὸς ὦν ἀθανάτη, συνώκησε, καὶ μόνου τούτου φασὶ τῶν προγεγενημένων ὑπὸ
- 17 θεῶν ἐν τοῖς γάμοις ὑμέναιον ἀσθῆναι. (ξ.) Τούτοις δ' ἑκατέρου, Τελαμῶνος μὲν Αἴας καὶ Τεύκρος ἐγενέσθην, Πηλέως δ' Ἀχιλλεὺς, οἱ μέγιστον καὶ σαφέστατον ἔλεγχον ἔδοσαν τῆς αὐτῶν ἀρετῆς· οὐ γὰρ ἐν ταῖς αὐτῶν πόλεσι μόνον ἐπρώτευσαν, οὐδ' ἐν τοῖς τόποις, ἐν οἷς κατόικουν, ἀλλὰ στρατείας τοῖς Ἕλλησιν ἐπὶ τοὺς βαρβάρους γενομένης, καὶ πολλῶν μὲν
- 18 ἑκατέρων ἀθροισθέντων, οὐδενὸς δὲ τῶν ὀνομαστῶν ἀπολειφθέντος, ἐν τούτοις τοῖς κινδύνοις Ἀχιλλεὺς μὲν ἀπάντων διήνεγκεν, Αἴας δὲ μετ' ἐκείνους ἡρίστευσε, Τεύκρος δὲ τῆς τε τούτων συγγενείας ἄξιος καὶ τῶν ἄλλων οὐδενὸς χείρων γενόμενος, ἐπειδὴ Τροίαν συνεξείλεν, ἀφικόμενος εἰς Κύπρον Σαλαμῖνά τε κατόικισεν, ὁμώνυμον ποιήσας τῆς πρότερον αὐτῷ πατρίδος οὔσης, καὶ τὸ γένος τὸ νῦν βασιλεῦον κατέλιπεν.
- ξ 19 (η.) Τὰ μὲν οὖν ἐκ ἀρχῆς Εὐαγόρα παρὰ τῶν προγόνων ὑπάρξαντα τηλικαῦτα τὸ μέγεθός ἐστιν. τοῦτον δὲ τὸν τρόπον τῆς πόλεως κατοικισθείσης κατὰ μὲν ἀρχὰς οἱ γεγονότες ἀπὸ Τεύκρου τὴν βασιλείαν εἶχον, χρόνῳ δ' ὕστερον ἀφικόμενος ἐκ Φοινίκης ἀνὴρ φυγὰς καὶ πιστευθεὶς ὑπὸ τοῦ τότε βασιλεύ-
- 20 οντος καὶ μεγάλας δυναστείας λαβὼν οὐ χάριν ἔσχε τούτων, ἀλλὰ κακὸς μὲν γενόμενος περὶ τὸν ὑποδεξάμενον, δεινὸς δὲ πρὸς τὸ πλεονεκτῆσαι, τὸν μὲν εὐεργέτην ἐξέβαλεν, αὐτὸς δὲ τὴν βασιλείαν κατέσχευεν. ἀπιστῶν δὲ τοῖς πεπραγμένοις καὶ βουλόμενος ἀσφαλῶς κατασκευάσασθαι τὰ περὶ αὐτὸν τὴν τε πόλιν ἐξεβαρβάρωσε καὶ τὴν νῆσον ὅλην βασιλεῖ τῷ
- 21 μεγάλῳ κατεδούλωσεν. (θ.) Οὕτω δὲ τῶν πραγμάτων καθεστῶτων καὶ τῶν ἐκγόνων τῶν ἐκείνου τὴν ἀρχὴν ἐχόντων Εὐαγόρος γίγνεται· περὶ οὗ τὰς μὲν φήμας καὶ τὰς μαντείας καὶ τὰς ὄψεις τὰς ἐν τοῖς ὕπνοις γενομένας, ἐξ ὧν μειζόνως ἂν φανείη γεγονῶς ἢ κατ' ἀνθρώπου, αἰροῦμαι παραλιπεῖν, οὐκ



Zeus  
rescues

Damon

Peleus - Phetis the wind

Was

Thucyd

Achilles



ἀπιστῶν τοῖς λεγομένοις, ἀλλ' ἵνα πᾶσι ποιήσω φανερόν, ὅτι τοσούτου δέω πλασάμενος εἰπεῖν τι περὶ τῶν ἐκείνῳ πεπραγμένων, ὥστε καὶ τῶν ὑπαρχόντων ἀφήμι τὰ τοιαῦτα, περὶ ὧν ὀλίγοι τινὲς ἐπίστανται καὶ μὴ πάντες οἱ πολῖται συνίσασιν. ἄρξομαι δ' ἐκ τῶν ὁμολογουμένων λέγειν περὶ αὐτοῦ. 22

(ι.) Παῖς μὲν γὰρ ὧν ἔσχε κάλλος καὶ ῥώμην καὶ σωφροσύνην, ἅπερ τῶν ἀγαθῶν πρεπωδέστατα τοῖς τηλικούτοις ἐστίν. καὶ τούτων μάρτυρας ἂν τις ποιήσαιτο, τῆς μὲν σωφροσύνης τοὺς συμπαιδευθέντας τῶν πολιτῶν, τοῦ δὲ κάλλους ἅπαντας τοὺς ἰδόντας, τῆς δὲ ῥώμης τοὺς (θεασαμένους τοὺς) ἀγῶνας, ἐν οἷς ἐκεῖνος τῶν ἡλικιωτῶν ἐκρατίστευσεν. 23 ἀνδρὶ δὲ γενομένῳ ταῦτά τε πάντα συνηυξήθη καὶ πρὸς τοιούτοις ἀνδρία προσεγένετο καὶ σοφία καὶ δικαιοσύνη, καὶ ταῦτ' οὐ μέσως οὐδ' ὥσπερ ἑτέροις τισὶν, ἀλλ' ἕκαστον αὐτῶν εἰς ὑπερβολὴν· τοσούτου γὰρ καὶ ταῖς τοῦ σώματος καὶ ταῖς τῆς ψυχῆς ἀρεταῖς διήνεγκεν, ὥσθ' ὅποτε μὲν αὐτὸν ὀρῶεν οἱ τότε 24 βασιλεύοντες, ἐκπλήττεσθαι καὶ φοβεῖσθαι περὶ τῆς ἀρχῆς, ἡγουμένους οὐχ οἷόν τ' εἶναι τὸν τοιοῦτον τὴν φύσιν ἐν ἰδιώτῳ μέρει διαγαγεῖν, ὅποτε δ' εἰς τοὺς τρόπους ἀποβλέψειαν, οὕτω σφόδρα πιστεύειν, ὥστ' εἰ καὶ τις ἄλλος τολμῶη περὶ αὐτοῦ ἐξαμαρτάνειν, νομίζειν Εὐαγόραν αὐτοῖς ἔσεσθαι βοηθόν. (ια.) 25 Καὶ τοσούτου τῆς δόξης παραλλαττούσης οὐδετέρου τούτων ἐψεύσθησαν· οὔτε γὰρ ἰδιώτης ὧν διετέλεσεν οὔτε περὶ ἐκείνους ἐξήμαρτεν, ἀλλὰ τοσαύτην ὁ δαίμων ἔσχεν αὐτοῦ πρόνοιαν, ὅπως καλῶς λήψεται τὴν βασιλείαν, ὥσθ' ὅσα μὲν ἀναγκαῖον ἦν παρασκευασθῆναι δι' ἀσεβείας, ταῦτα μὲν ἕτερος ἔπραξεν, ἐξ ὧν δ' οἷόν τ' ἦν ὁσίως καὶ δικαίως λαβεῖν τὴν ἀρχήν, 26 Εὐαγόρα διεφύλαξεν. εἰς γὰρ τῶν δυναστεύοντων ἐπιβουλεύσας τὸν τε τύραννον ἀπέκτεινε καὶ συλλαβεῖν Εὐαγόραν ἐπεχείρησεν, ἡγούμενος οὐ δυνήσεσθαι κατασχεῖν τὴν ἀρχήν, εἰ μὴ κάκεινον ἐκποδὼν ποιήσαιτο. διαφυγὼν δὲ τὸν κίνδυνον, 27 καὶ σωθεὶς εἰς Σόλους τῆς Κιλικίας οὐ τὴν αὐτὴν γνώμην ἔσχε τοῖς ταῖς τοιαύταις συμφοραῖς περιπίπτουσιν. οἱ μὲν γὰρ ἄλλοι, καὶ ἐκ τυραννίδος ἐκπέσωσι, διὰ τὰς παρούσας τύχας

- ταπεινωτέρας τὰς ψυχὰς ἔχουσιν· ἐκεῖνος δ' εἰς τοσούτον  
 μεγαλοφροσύνης ἦλθεν, ὥστε τὸν ἄλλον χρόνον ἰδιώτης ὢν,  
 28 ἐπειδὴ φεύγειν ἠναγκάσθη, τυραννεῖν ᾤθηται δεῖν. καὶ τοὺς  
 μὲν πλάνους τοὺς φυγαδικούς καὶ τὸ δι' ἐτέρων ζητεῖν τὴν  
 κάθοδον καὶ θεραπεύειν αὐτοῦ χεῖρους ὑπερείδεν, λαβὼν δὲ  
 ταύτην ἀφορμὴν, ἦνπερ χρὴ τοὺς εὐσεβεῖν βουλομένους,  
 ἀμύνεσθαι καὶ μὴ προτέρους ὑπάρχειν, καὶ προελόμενος ἢ  
 κατορθώσας τυραννεῖν ἢ διαμαρτῶν ἀποθανεῖν, παρακαλέσας  
 ἀνθρώπους, ὡς οἱ τοὺς πλείστους λέγοντες, περὶ πεντήκοντα,  
 29 μετὰ τούτων παρεσκευάζετο ποιεῖσθαι τὴν κάθοδον. ὅθεν καὶ  
 μάλιστα ἂν τις καὶ τὴν φύσιν τὴν ἐκείνου καὶ τὴν δόξαν, ἣν  
 εἶχε παρὰ τοῖς ἄλλοις, θεωρήσειεν· μέλλοντος γὰρ πλεῖν  
 μετὰ τοσούτων ἐπὶ τηλικαύτην πρᾶξιν τὸ μέγεθος καὶ πάντων  
 τῶν δεινῶν πλησίον ὄντων οὐτ' ἐκεῖνος ἠθύμῃσεν οὔτε τῶν  
 παρακληθέντων οὐδεὶς ἀποστήναι τῶν κινδύνων ἠξίωσεν, ἀλλ'  
 οἱ μὲν ὥσπερ θεῷ συνακολουθοῦντες ἅπαντες ἐνέμειναν τοῖς  
 ὁμολογημένοις, ὁ δ' ὥσπερ ἢ στρατόπεδον ἔχων κρείττον τῶν  
 ἀντιπάλων ἢ προειδὼς τὸ συμβησόμενον οὕτω διέκειτο τὴν  
 30 γνώμην. (ιβ'.) Δῆλον δ' ἐκ τῶν ἔργων· ἀποβὰς γὰρ εἰς τὴν  
 νῆσον οὐχ ἡγήσατο δεῖν χωρίον ἐχυρὸν καταλαβὼν καὶ τὸ  
 σῶμ' ἐν ἀσφαλείᾳ καταστήσας περιδεῖν, εἴ τινες αὐτῷ τῶν  
 πολιτῶν βοηθήσουσιν· ἀλλ' εὐθύς, ὥσπερ εἶχε, ταύτης τῆς  
 νυκτὸς διελθὼν τοῦ τείχους πυλῖδα καὶ ταύτῃ τοὺς μεθ' αὐτοῦ  
 31 διαγαγὼν προσέβαλλε πρὸς τὸ βασίλειον. καὶ τοὺς μὲν  
 θορύβους τοὺς ἐν τοῖς τοιούτοις καιροῖς γιγνομένους καὶ τοὺς  
 φόβους τοὺς τῶν ἄλλων καὶ τὰς παρακελεύσεις τὰς ἐκείνου  
 τί δεῖ λέγοντα διατρίβειν; γενομένων δ' αὐτῷ τῶν μὲν περὶ  
 τὸν τύραννον ἀνταγωνιστῶν, τῶν δ' ἄλλων πολιτῶν θεατῶν,  
 δεδιότες γὰρ τοῦ μὲν τὴν ἀρχὴν, τοῦ δὲ τὴν ἀρετὴν ἡσυχίαν  
 32 εἶχον, οὐ πρότερον ἐπαύσατο μαχόμενος καὶ μόνος πρὸς  
 πολλοὺς καὶ μετ' ὀλίγων πρὸς ἅπαντας [τοὺς ἐχθροὺς],  
 πρὶν ἐλθεῖν τὸ βασίλειον, καὶ τοὺς τ' ἐχθροὺς ἐτιμωρήσατο  
 καὶ τοῖς φίλοις ἐβοήθησεν, ἔτι δὲ τῷ γένει τὰς τιμὰς τὰς πα-  
 τρίους ἐκομίσατο, καὶ τύραννον αὐτὸν τῆς πόλεως κατέστησεν.



if you would choose out the most splendid  
examples and confide in choice, we will be  
more than pleased and will not doubt  
sit on discussion of the same.



(ιγ΄.) Ἡγοῦμαι μὲν οὖν, εἰ καὶ μηδεὶς ἄλλου μνησθείην, 33  
 ἀλλ' ἐνταῦθα καταλίπομι τὸν λόγον, ῥάδιον ἐκ τούτων εἶναι  
 γινῶναι τὴν τ' ἀρετὴν τὴν Εὐαγόρου καὶ τὸ μέγεθος τῶν πε-  
 πραγμένων· οὐ μὴν ἀλλ' ἔτι γε σαφέστερον περὶ ἀμφοτέρων  
 τούτων ἐκ τῶν ἐχομένων οἶμαι δηλώσειν. (ιδ΄.) Τοσούτων 34  
 γὰρ τυράννων ἐν ἅπαντι τῷ χρόνῳ γεγενημένων οὐδεὶς φανή-  
 σεται τὴν τιμὴν ταύτην κάλλιον ἐκείνου κτησάμενος. εἰ μὲν  
 οὖν πρὸς ἕκαστον αὐτῶν τὰς πράξεις τὰς Εὐαγόρου παρα-  
 βάλλοιμεν, οὐτ' ἂν ὁ λόγος ἴσως τοῖς καιροῖς ἀρμόσειεν οὐτ'  
 ἂν ὁ χρόνος τοῖς λεγομένοις ἀρκέσειεν· ἦν δὲ προσελόμενοι  
 τοὺς εὐδοκιμωτάτους ἐπὶ τούτων σκοπῶμεν, οὐδὲν μὲν χεῖρον  
 ἐξετάωμεν, πολὺ δὲ συντομώτερον διαλεχθισόμεθα περὶ  
 αὐτῶν.

(ιε΄.) Τῶν μὲν οὖν τὰς πατρικὰς βασιλείας παραλαβόντων 35  
 τίς οὐκ ἂν τοὺς Εὐαγόρου κινδύνους προκρίνειεν; οὐδεὶς γάρ  
 ἔστιν οὕτω ῥάθυμος, ὅστις ἂν δέξαιτο παρὰ τῶν προγόνων τὴν  
 ἀρχὴν ταύτην παραλαβεῖν μᾶλλον ἢ κτησάμενος ὥσπερ ἐκεῖνος  
 τοῖς παισὶ τοῖς αὐτοῦ καταλιπεῖν. (ις΄.) Καὶ μὴν τῶν γε 36  
 παλαιῶν καθόδων αὐταὶ μάλιστα εὐδοκιμοῦσιν, ἃς παρὰ τῶν  
 ποιητῶν ἀκούομεν· οὗτοι γὰρ οὐ μόνον τῶν γεγενημένων  
 τὰς καλλίστας ἡμῖν ἀπαγγέλλουσιν, ἀλλὰ καὶ παρ' αὐτῶν  
 καινὰς συντιθέασιν. ἀλλ' ὅμως οὐδεὶς αὐτῶν μεμνηθολόγηκεν,  
 ὅστις οὕτω δεινὸς καὶ φοβερὸς ποιησάμενος τοὺς κινδύνους  
 εἰς τὴν αὐτοῦ κατήλθεν· ἀλλ' οἱ μὲν πλείστοι πεποιήνται διὰ  
 τύχην λαβόντες τὰς βασιλείας, οἱ δὲ μετὰ δόλου καὶ τέχνης  
 περιγενόμενοι τῶν ἐχθρῶν. (ιζ΄.) Ἀλλὰ μὴν τῶν γ' ἐπὶ τάδε 37  
 γεγενημένων, ἴσως δὲ καὶ τῶν ἁπάντων, Κύρον τὸν Μήδων μὲν  
 ἀφελόμενον τὴν ἀρχὴν, Πέρσαις δὲ κτησάμενον, καὶ πλείστοι  
 καὶ μάλιστα θανμάζουσιν. ἀλλ' ὁ μὲν τῷ Περσῶν στρατο-  
 πέδῳ τὸ Μῆδων ἐνίκησεν, ὃ πολλοὶ καὶ τῶν Ἑλλήνων καὶ τῶν  
 βαρβάρων ῥαδίως ἂν ποιήσειαν· ὁ δὲ διὰ τῆς ψυχῆς τῆς αὐτοῦ  
 καὶ τοῦ σώματος τὰ πλείστα φαίνεται τῶν προειρημένων  
 διαπραξάμενος. ἔπειτ' ἐκ μὲν τῆς Κύρου στρατηγίας οὐπω 38  
 ἔηλον, ὅτι καὶ τοὺς Εὐαγόρου κινδύνους ἂν ὑπέμεινεν, ἐκ δὲ



τῶν τούτῳ πεπραγμένων ἅπασι φανερόν, ὅτι ῥαδίως ἂν κακεί-  
 νοις τοῖς ἔργοις ἐπεχειρήσεν. πρὸς δὲ τούτοις τῷ μὲν ὁσίως  
 καὶ δικαίως ἅπαντα πέπρακται, τῷ δ' οὐκ εὐσεβῶς ἔνια  
 συμβέβηκεν· ὁ μὲν γὰρ τοὺς ἐχθροὺς ἀπώλεσε, Κύρος δὲ τὸν  
 πατέρα τὸν τῆς μητρὸς ἀπέκτεινεν. ὥστ' εἴ τινες βούλονται μὴ  
 τὸ μέγεθος τῶν συμβάντων ἀλλὰ τὴν ἀρετὴν τὴν ἐκατέρου  
 κρίνειν, δικαίως ἂν Εὐαγόραν καὶ τούτου μᾶλλον ἐπαι-  
 39 νέσειαν. εἰ δὲ δεῖ συντόμως καὶ μηδὲν ὑποστειλάμενον μηδὲ  
 δείσαντα τὸν φθόνον ἀλλὰ παρρησίᾳ χρησάμενον εἰπεῖν, οὐδεὶς  
 οὔτε θνητὸς οὔθ' ἡμίθεος οὔτ' ἀθάνατος εὔρεθήσεται κάλλιον  
 οὐδὲ λαμπρότερον οὐδ' εὐσεβέστερον λαβὼν ἐκείνου τὴν  
 βασιλείαν. καὶ τούτοις ἐκείνως ἂν τις μάλιστα πιστεύσειεν,  
 εἰ σφόδρα τοῖς λεγομένοις ἀπιστήσας ἐξετάζειν ἐπιχειρήσειεν,  
 ὅπως ἕκαστος ἐτυράννευσεν. φανήσομαι γὰρ οὐκ ἐκ παντὸς  
 τρόπου μεγάλα λέγειν προθυμούμενος ἀλλὰ διὰ τὴν τοῦ  
 πράγματος ἀλήθειαν οὕτω περὶ αὐτοῦ θρασέως εἰρηκῶς.

40 (η΄.) Εἰ μὲν οὖν ἐπὶ μικροῖς διήνεγκε, τοιούτων ἂν  
 καὶ τῶν λόγων αὐτῷ προσήκεν ἀξιούσθαι· νῦν δ' ἅπαντες  
 ἂν ὁμολογήσειαν τυραννίδα καὶ τῶν θείων ἀγαθῶν καὶ τῶν  
 ἀνθρωπίνων μέγιστον καὶ σεμνότατον καὶ περιμαχητότατον  
 εἶναι. τὸν δὲ τὸ κάλλιστον τῶν ὄντων κάλλιστα κτησάμενον  
 τίς ἂν ἢ ποιητῆς ἢ λόγων εὔρετῆς ἀξίως τῶν πεπραγμένων  
 ἐπαινέσειεν ;

41 (ιθ΄.) Οὐ τοίνυν ἐν τούτοις ὑπερβαλόμενος ἐν τοῖς ἄλλοις  
 εὔρεθήσεται καταδεέστερος γενόμενος, ἀλλὰ πρῶτον μὲν εὐ-  
 φυέστατος ὢν τὴν γνώμην καὶ πλείστα κατορθοῦν δυνάμενος  
 ὅμως οὐκ ᾤήθη δεῖν ὀλιγωρεῖν οὐδ' αὐτοσχεδιάζειν περὶ τῶν  
 πραγμάτων, ἀλλ' ἐν τῷ ζητεῖν καὶ φροντίζειν καὶ βουλευέσθαι  
 τὸν πλείστον τοῦ χρόνου διέτριβεν, ἡγούμενος μὲν, εἰ καλῶς  
 τὴν αὐτοῦ φρόνησιν παρασκευάσειεν, ὁμοίως αὐτῷ καὶ τὴν  
 βασιλείαν ἔξειν, θαυμάζων δ' ὅσοι τῶν μὲν ἄλλων ἔνεκα τῆς  
 ψυχῆς ποιοῦνται τὴν ἐπιμέλειαν, αὐτῆς δὲ ταύτης μηδὲν  
 42 τυγχάνουσι φροντίζοντες. ἔπειτα καὶ περὶ τῶν πραγμάτων  
 τὴν αὐτὴν διάνοιαν εἶχεν· ὁρῶν γὰρ τοὺς ἄριστα τῶν ὄντων

sing to dissimulation  
edom of speech.

over  
regard of small importance to treat off hands.

at true festivity consists not in loquacious but in proper  
eloquence and in patience.

andering

intimate friends

carving up

ἐπιμελουμένους ἐλάχιστα λυπουμενους, καὶ τὰς ἀληθινὰς τῶν  
 ῥαθυμιῶν οὐκ ἐν ταῖς ἀργαίαις ἀλλ' ἐν ταῖς εὐπραγίαις καὶ  
 καρτερίαις ἐνούσας, οὐδὲν ἀνεξέταστον παρέλειπεν, ἀλλ' οὕτως  
 ἀκριβῶς καὶ τὰς πράξεις ἥδει καὶ τῶν πολιτῶν ἕκαστον ἐγί-  
 γνωσκεν ὥστε μήτε τοὺς ἐπιβουλευοντας αὐτῷ φθάνειν μήτε τοὺς  
 ἐπικεῖς ὄντας λανθάνειν, ἀλλὰ πάντας τυγχάνειν τῶν προση-  
 κόντων· οὐ γὰρ ἐξ ὧν ἐτέρων ἤκουσεν οὐτ' ἐκόλαζεν οὐτ' ἐτίμα  
 τοὺς πολίτας, ἀλλ' ἐξ ὧν αὐτὸς συνήδει τὰς κρίσεις ἐποιεῖτο  
 περὶ αὐτῶν. ἐν τοιαύταις δ' ἐπιμελείαις αὐτὸν καταστήσας 43  
 οὐδὲ περὶ τῶν κατὰ τὴν ἡμέραν ἐκάστην προσπιπτόντων οὐδὲ  
 περὶ ἐν πεπλανημένως εἶχεν, ἀλλ' οὕτω θεοφιλῶς καὶ φιλαν-  
 θρώπως διώκει τὴν πόλιν ὥστε τοὺς εἰσαφικνουμένους μὴ  
 μᾶλλον Εὐαγόραν τῆς ἀρχῆς ζηλοῦν ἢ τοὺς ἄλλους τῆς ὑπ'  
 ἐκείνου βασιλείας· ἅπαντα γὰρ τὸν χρόνον διετέλεσεν οὐδένα  
 μὲν ἀδικῶν, τοὺς δὲ χρηστοὺς τιμῶν, καὶ σφόδρα μὲν ἀπάντων  
 ἄρχων, νομίμως δὲ τοὺς ἐξαμαρτόντας κολάζων· οὐδὲν μὲν 44  
 συμβούλων δεόμενος, ὅμως δὲ τοῖς φίλοις συμβουλευόμενος·  
 πολλὰ μὲν τῶν χρωμένων ἡττώμενος, ἅπαντα δὲ τῶν ἐχθρῶν  
 περιγυγνόμενος· σεμνὸς ὢν οὐ ταῖς τοῦ προσώπου συναγωγαῖς  
 ἀλλὰ ταῖς τοῦ βίου κατασκευαῖς· οὐδὲ πρὸς ἐν ἀτάκτως οὐδ'  
 ἀνωμάλως διακείμενος ἀλλ' ὁμοίως τὰς ἐν τοῖς ἔργοις ὁμολογίας  
 ὥσπερ τὰς ἐν τοῖς λόγοις διαφυλάττων· μέγα φρονῶν οὐκ 45  
 ἐπὶ τοῖς διὰ τύχην ἀλλ' ἐπὶ τοῖς δι' αὐτὸν γιγνομένοις· τοὺς  
 μὲν φίλους ταῖς εὐεργεσίαις ὑφ' αὐτῷ ποιούμενος, τοὺς δ'  
 ἄλλους τῇ μεγαλοψυχίᾳ καταδουλούμενος· φοβερὸς ὢν οὐ  
 τῷ πολλοῖς χαλεπαίνειν ἀλλὰ τῷ πολὺ τὴν τῶν ἄλλων φύσιν  
 ὑπερβάλλειν· ἡγούμενος τῶν ἡδονῶν ἀλλ' οὐκ ἀγόμενος ὑπ'  
 αὐτῶν· ὀλίγοις πόνοις πολλὰς ῥαστώνας κτώμενος ἀλλ' οὐ  
 διὰ μικρὰς ῥαθυμίας μεγάλους πόνους ὑπολειπόμενος· ὅλως 46  
 οὐδὲν παραλείπων ὢν προσεῖναι δεῖ τοῖς βασιλεῦσιν, ἀλλ'  
 ἐξ ἐκάστης τῆς πολιτείας ἐξελεγμένος τὸ βέλτιστον, καὶ  
 δημοτικὸς μὲν ὢν τῇ τοῦ πλήθους θεραπείᾳ, πολιτικὸς δὲ τῇ  
 τῆς πόλεως ὅλης διοικήσει, στρατηγικὸς δὲ τῇ πρὸς τοὺς  
 κινδύνους εὐβουλίᾳ, τυραννικὸς δὲ τῷ πᾶσι τούτοις διαφέρειν.

καὶ ταῦθ' ὅτι προσῆν Εὐαγόρα, καὶ πλείω τούτων, ἐξ αὐτῶν τῶν ἔργων ῥάδιον καταμαθεῖν.

- 47 (κ'.) Παραλαβὼν γὰρ τὴν πόλιν ἐκβεβαρβαρωμένην καὶ διὰ τὴν Φοινίκων ἀρχὴν οὔτε τοὺς Ἑλληνας προσδεχομένην οὔτε τέχνας ἐπισταμένην οὔτ' ἐμπορίῳ χρωμένην οὔτε λιμένα κεκτημένην ταῦτά τε πάντα διώρθωσε καὶ πρὸς τούτοις καὶ χώραν πολλὴν προσεκτήσατο καὶ τείχη προσπεριεβάλετο καὶ τριήρεις ἐναυπηγήσατο καὶ ταῖς ἄλλαις κατασκευαῖς οὕτως ῥῆξεν τὴν πόλιν ὥστε μηδεμιᾶς τῶν Ἑλληνίδων ἀπολελεῖσθαι, καὶ δύναμιν τοσαύτην ἐνεποίησεν ὥστε πολλοὺς φο-  
48 βεῖσθαι τῶν πρότερον καταφρονούντων αὐτῆς. καίτοι τηλικαύτας ἐπιδόσεις τὰς πόλεις λαμβάνειν οὐχ οἶόν τ' ἐστίν, ἢ μὴ τις αὐτὰς διοικῇ τοιούτοις ἡθεσιν οἷοις Εὐαγόρας μὲν εἶχεν, ἐγὼ δ' ὀλίγῳ πρότερον ἐπειράθην διελθεῖν. ὥστ' οὐ δέδοικα, μὴ φανῶ μείζω λέγων τῶν ἐκείνῳ προσόντων ἀλλὰ  
49 μὴ πολὺ λίαν ἀπολειφθῶ τῶν πεπραγμένων αὐτῷ. τίς γὰρ ἂν ἐφίκοιτο τοιαύτης φύσεως, ὃς οὐ μόνον τὴν αὐτοῦ πόλιν πλείονος ἀξίαν ἐποίησεν ἀλλὰ καὶ τὸν τόπον ὅλον τὸν περιέχοντα τὴν νῆσον ἐπὶ πραότητα καὶ μετριότητα προήγαγεν; πρὶν μὲν γε λαβεῖν Εὐαγόραν τὴν ἀρχὴν οὕτως ἀπροσοίστως καὶ χαλεπῶς εἶχον, ὥστε καὶ τῶν ἀρχόντων τούτους ἐνόμιζον εἶναι βελτίους, οἵτινες ὁμότατα πρὸς τοὺς Ἑλληνας δια-  
50 κείμενοι τυγχανοῖεν· νῦν δὲ τοσοῦτον μεταπεπτώκασιν ὥσθ' ἀμιλλᾶσθαι μὲν, οἵτινες αὐτῶν δόξουσι φιλέλληνες εἶναι μάλιστα, παιδοποιεῖσθαι δὲ τοὺς πλείους αὐτῶν γυναῖκας λαμβάνοντας παρ' ἡμῶν, χαίρειν δὲ καὶ τοῖς κτήμασι καὶ τοῖς ἐπιτηδεύμασι τοῖς Ἑλληνικοῖς μᾶλλον ἢ τοῖς παρὰ σφίσιν αὐτοῖς, πλείους δὲ καὶ τῶν περὶ τὴν μουσικὴν καὶ τῶν περὶ τὴν ἄλλην παιδείου ἐν τούτοις τοῖς τόποις διατρίβειν, ἢ παρ' οἷς πρότερον εἰωθότες ἦσαν. καὶ τούτων ἀπάντων οὐδεὶς ὅστις οὐκ ἂν Εὐαγόραν αἴτιον εἶναι προσομολογήσειεν.

- 51 (κά.) Μέγιστον δὲ τεκμήριον καὶ τοῦ τρόπου καὶ τῆς οἰσίτητος τῆς ἐκείνου· τῶν γὰρ Ἑλλήνων πολλοὶ καὶ καλοὶ

esistable  
vage



mirabili deinde



κάγαθοι τὰς αὐτῶν πατρίδας ἀπολιπόντες ἦλθον εἰς Κύπρον  
 οἰκήσונτες, ἡγούμενοι κουφοτέρην καὶ νομιμωτέραν εἶναι τὴν  
 Εὐαγόρου βασιλείαν τῶν οἰκοι πολιτειῶν· ὦν τοὺς μὲν ἄλλους  
 ὀνομαστὶ διελθεῖν πολὺ ἂν ἔργον εἴη· Κόνωνα δὲ τὸν διὰ 52  
 πλείστας ἀρετὰς πρωτεύσαντα τῶν Ἑλλήνων τίς οὐκ οἶδεν,  
 ὅτι δυστυχήσας ἐξ ἀπάντων ἐκλεξάμενος ὡς Εὐαγόραν ἦλθε,  
 νομίσας καὶ τῷ σώματι βεβαιωτάτην εἶναι τὴν παρ' ἐκείνῳ κατα-  
 φυγὴν καὶ τῇ πόλει τάχιστ' ἂν αὐτὸν γενέσθαι βοηθόν. καὶ  
 πολλὰ πρότερον ἤδη κατωρθωκῶς οὐδὲ περὶ ἐνὸς πώποτε πρά-  
 γματος ἔδοξεν ἄμεινον ἢ περὶ τούτου βουλευσασθαι· συνέβη γὰρ 53  
 αὐτῷ διὰ τὴν ἄφιξιν τὴν εἰς Κύπρον καὶ ποιῆσαι καὶ παθεῖν  
 πλείστ' ἀγαθὰ. πρῶτον μὲν γὰρ οὐκ ἔφθασαν ἀλλήλοις  
 πλησιάσαντες καὶ περὶ πλείονος ἐποιήσαντο σφᾶς αὐτοὺς  
 ἢ τοὺς πρότερον οἰκείους ὄντας. ἔπειτα περὶ τε τῶν ἄλλων  
 ὁμονοοῦντες ἅπαντα τὸν χρόνον διετέλεσαν καὶ περὶ τῆς  
 ἡμετέρας πόλεως τὴν αὐτὴν γνώμην εἶχον. ὁρῶντες γὰρ 54  
 αὐτὴν ὑπὸ Λακεδαιμονίοις οὔσαν καὶ μεγάλη μεταβολῇ  
 κεχηρμένην λυπηρῶς καὶ βαρέως ἔφερον, ἀμφοτέροι προσή-  
 κοντα ποιοῦντες· τῷ μὲν γὰρ ἦν φύσει πατρίς, τὸν δὲ διὰ  
 πολλὰς καὶ μεγάλας εὐεργεσίας νόμῳ πολίτην ἐπεποίητο·  
 σκοποῦμένοις δ' αὐτοῖς, ὅπως τῶν συμφορῶν αὐτὴν ἀπαλ-  
 λάξουσιν, ταχὺν τὸν καιρὸν Λακεδαιμόνιοι παρεσκεύασαν·  
 ἄρχοντες γὰρ τῶν Ἑλλήνων καὶ κατὰ γῆν καὶ κατὰ θάλατ-  
 ταν εἰς τοῦτ' ἀπληστίας ἦλθον, ὥστε καὶ τὴν Ἀσίαν κακῶς  
 ποιεῖν ἐπεχείρησαν. λαβόντες δ' ἐκείνοι τοῦτον τὸν καιρὸν 55  
 καὶ τῶν στρατηγῶν τῶν βασιλέως ἀπορούντων, ὃ τι χρήσονται  
 τοῖς πράγμασιν, ἐδίδασκον αὐτοὺς μὴ κατὰ γῆν ἀλλὰ κατὰ  
 θάλατταν ποιεῖσθαι τὸν πόλεμον τὸν πρὸς Λακεδαιμονίους,  
 νομίζοντες, εἰ μὲν πεζὸν στρατόπεδον καταστήσαιντο καὶ  
 τούτῳ περιγένοιτο, τὰ περὶ τὴν ἡπειρον μόνον καλῶς ἔξειν,  
 εἰ δὲ κατὰ θάλατταν κρατήσειαν, ἅπασαν τὴν Ἑλλάδα τῆς  
 νίκης ταύτης μεθέξειν. ὅπερ συνέβη· πεισθέντων γὰρ ταῦτα 56  
 τῶν στρατηγῶν καὶ ναυτικοῦ συλλεγέντος Λακεδαιμόνιοι μὲν  
 κατεναυμαχήθησαν καὶ τῆς ἀρχῆς ἀπεστερήθησαν, οἱ δ' Ἕλληες

ἤλευθερώθησαν, ἡ δὲ πόλις ἡμῶν τῆς τε παλαιᾶς δόξης μέρος τι πάλιν ἀνέλαβε καὶ τῶν συμμάχων ἡγεμὼν κατέστη. καὶ ταύτ' ἐπράχθη Κόνωνος μὲν στρατηγοῦντος, Εὐαγόρου δὲ τοῦτό τε παρασχόντος καὶ τῆς δυνάμεως τὴν πλείστην παρα-  
 57 σκευάσαντος. ὑπὲρ ὧν ἡμεῖς μὲν αὐτοὺς ἐτιμήσαμεν ταῖς μεγίσταις τιμαῖς καὶ τὰς εἰκόνας αὐτῶν ἐστήσαμεν, οὐπὲρ τὸ τοῦ Διὸς ἄγαλμα τοῦ σωτῆρος, πλησίον ἐκείνου τε καὶ σφῶν αὐτῶν, ἀμφοτέρων ὑπόμνημα, καὶ τοῦ μεγέθους τῆς εὐεργεσίας καὶ τῆς φιλίας τῆς πρὸς ἀλλήλους.

(κβ'.) Βασιλεὺς δ' οὐ τὴν αὐτὴν γνώμην ἔσχε περὶ αὐτῶν, ἀλλ' ὅσῳ μείζω καὶ πλείονος ἄξια κατειργάσαντο, τοσοῦτον μᾶλλον ἔδεισεν αὐτούς. περὶ μὲν οὖν Κόνωνος ἄλλος ἡμῖν ἔσται λόγος· ὅτι δὲ πρὸς Εὐαγόραν οὕτως ἔσχεν, οὐδ' αὐτὸς  
 58 λαθεῖν ἐξήτησεν. φαίνεται γὰρ μᾶλλον μὲν σπουδάσας περὶ τὸν ἐν Κύπρῳ πόλεμον ἢ περὶ τοὺς ἄλλους ἅπαντας, μείζω δὲ καὶ χαλεπώτερον ἐκείνους ἀνταγωνιστὴν νομίσας ἢ Κῦρον τὸν περὶ τῆς βασιλείας ἀμφισβητήσαντα. μέγιστον δὲ τεκμήριον· τοῦ μὲν γὰρ ἀκούων τας παρασκευὰς τοσοῦτον κατεφρόνησεν, ὥστε διὰ τὸ μὴ φροντίζειν μικροῦ δεῖν ἔλαθεν αὐτὸν ἐπὶ τὸ βασιλείῳ ἐπιστάς· πρὸς δὲ τοῦτον οὕτως ἐκ πολλοῦ περιδεῶς ἔσχεν, ὥστε μεταξὺ πάσχων εἰς πολεμῶν πρὸς αὐτὸν ἐπεχείρησε, δίκαια μὲν οὐ ποιοῦν, οὐ μὴν παντά-  
 59 πασιν ἀλόγως βουλευσάμενος. ἡπίστατο μὲν γὰρ πολλοὺς καὶ τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐκ ταπεινῶν καὶ φαύλων πραγμάτων μεγάλας δυναστείας κατεργασαμένους, ἥσθανετο δὲ τὴν Εὐαγόρου μεγαλοψυχίαν καὶ τὰς ἐπιδόσεις αὐτῷ καὶ τῆς δόξης καὶ τῶν πραγμάτων οὐ κατὰ μικρὸν γιγνομένας ἀλλὰ καὶ τὴν φύσιν ἀνυπερβλήτου ἔχοντα καὶ τὴν τύχην αὐτῷ  
 60 συναγωνιζομένην· ὥστ' οὐκ ὑπὲρ τῶν γεγενημένων ὀργιζόμενος ἀλλὰ περὶ τῶν μελλόντων φοβούμενος, οὐδὲ περὶ Κύπρου μόνον δεδιὼς ἀλλὰ πολὺ περὶ μειζόνων ἐποιήσατο τὸν πόλεμον πρὸς αὐτὸν. οὕτω δ' οὖν ὥρμησεν, ὥστ' εἰς τὴν στρατείαν ταύτην πλέον ἢ τάλαντα πεντακισχίλια καὶ μύρια κατηνάλω-  
 61 σεν. (κγ'.) Ἄλλ' ὅμως Εὐαγόρας πάσαις ἀπολελειμμένος

spelling

to be emphasized

waged

ταῖς δυνάμεσιν, ἀντιτάξας τὴν αὐτοῦ γνώμην πρὸς τὰς οὕτως ὑπερμεγέθεις παρασκευάς, ἐπέδειξεν αὐτὸν ἐν τούτοις πολὺ θαυμαστότερον ἢ τοῖς ἄλλοις τοῖς προειρημένοις. ὅτε μὲν γὰρ αὐτὸν εἶων εἰρήνην ἄγειν, τὴν αὐτοῦ πόλιν μόνην εἶχεν· ἐπειδὴ <sup>62</sup> δ' ἠναγκάσθη πολεμεῖν, τοιοῦτος ἦν καὶ τοιοῦτον εἶχε Πυνταγόραν τὸν υἱὸν τὸν αὐτοῦ συναγωνιστὴν, ὥστε μικροῦ μὲν ἐδέησε Κύπρον ἅπασαν κατασχεῖν, Φοινίκην δ' ἐπόρθησε, Τύρον δὲ κατὰ κράτος εἶλε, Κιλικίαν δὲ βασιλέως ἀπέστησε, τοσοῦτους δὲ τῶν πολεμίων ἀπώλεσεν ὥστε πολλοὺς Περσῶν πενθοῦντας τὰς αὐτῶν συμφορὰς μεμνήσθαι τῆς ἀρετῆς τῆς ἐκείνου· τελευτῶν δ' οὕτως ἐνέπλησεν αὐτοὺς τοῦ πολεμεῖν, <sup>63</sup> ὥστ' εἰθισμένων τὸν ἄλλον χρόνον τῶν βασιλέων μὴ διαλλαττεσθαι τοῖς ἀποστᾶσι, πρὶν κύριοι γένοιτο τῶν σωματίων, ἄσμενοι τὴν εἰρήνην ἐποιήσαντο, λύσαντες μὲν τὸν νόμον τοῦτον, οὐδὲν δὲ κινήσαντες τῆς Εὐαγόρου τυραννίδος. καὶ <sup>64</sup> Λακεδαιμονίων μὲν τῶν καὶ δόξαν καὶ δύναμιν μεγίστην ἐχόντων κατ' ἐκείνον τὸν χρόνον ἐντὸς τριῶν ἐτῶν ἀφείλετο τὴν ἀρχήν, Εὐαγόρα δὲ πολεμήσας ἔτη δέκα τῶν αὐτῶν κύριον αὐτὸν κατέλιπεν, ὥνπερ ἦν καὶ πρὶν εἰς τὸν πόλεμον εἰσελθεῖν. ὁ δὲ πάντων δεινότατος· τὴν γὰρ πόλιν, ἣν Εὐαγόρας ἐτέρου τυραννοῦντος μετὰ πεντήκοντ' ἀνδρῶν εἶλε, ταύτην βασιλεὺς ὁ μέγας τοσαύτην δύναμιν ἔχων οὐχ οἷός τ' ἐγένετο χειρώσασθαι.

(κδ'.) Καίτοι πῶς ἂν τις τὴν ἀνδρίαν ἢ τὴν φρόνησιν ἢ <sup>65</sup> σύμπασαν τὴν ἀρετὴν τὴν Εὐαγόρου φανερώτερον ἐπιδείξειεν ἢ διὰ τοιούτων ἔργων καὶ κινδύνων; οὐ γὰρ μόνον φανεῖται τοὺς ἄλλους πολέμους ἀλλὰ καὶ τὸν τῶν ἡρώων ὑπερβαλόμενος, τὸν ὑπὸ πάντων ἀνθρώπων ὑμνούμενον. οἱ μὲν γὰρ μεθ' ἀπάσης τῆς Ἑλλάδος Τροίαν μόνην εἶλον, ὁ δὲ μίαν πόλιν ἔχων πρὸς ἅπασαν τὴν Ἀσίαν ἐπολέμησεν· ὥστ' εἰ τοσοῦτοι τὸ πλῆθος ἐγκωμιάζειν αὐτὸν ἠβουλήθησαν, ὅσοι περ ἐκείνους, πολὺ ἂν μείζω καὶ τὴν δόξαν αὐτῶν ἔλαβεν. (κε'.) Τίνα <sup>66</sup> γὰρ εὐρήσομεν τῶν τότε γενομένων, εἰ τοὺς μύθους ἀφέντες τὴν ἀλήθειαν σκοποῖμεν, τοιαῦτα διάπεπραγμένον, ἢ τίνα



- τοσούτων μεταβολῶν ἐν τοῖς πράγμασιν αἴτιον γεγενημένον ;  
 ὃς αὐτὸν μὲν ἐξ ιδιώτου τύραννον κατέστησε, τὸ δὲ γένος ἅπαν  
 ἀπεληλαμένον τῆς πολιτείας εἰς τὰς προσηκούσας τιμὰς πάλιν  
 ἐπανήγαγε, τοὺς δὲ πολίτας ἐκ βαρβάρων μὲν Ἑλληνας  
 67 ἐποίησεν, ἐξ ἀνάνδρων δὲ πολεμικοὺς, ἐξ ἀδόξων δ' ὀνομα-  
 στοὺς, τὸν δὲ τόπον ἄμικτον ὅλον παραλαβὼν καὶ παντάπασιν  
 ἐξηγριωμένον ἡμερώτερον καὶ πραύτερον κατέστησεν, ἔτι δὲ  
 πρὸς τούτοις εἰς ἔχθραν μὲν βασιλεῖ καταστὰς οὕτως αὐτὸν  
 ἡμύνατο καλῶς ὥστ' αἰέμνηστον γεγενῆσθαι τὸν πόλεμον τὸν  
 περὶ Κύπρον, ὅτε δ' ἦν αὐτῷ σύμμαχος, τοσούτῳ χρησιμώ-  
 68 τερον αὐτὸν παρέσχε τῶν ἄλλων ὥστ' ὁμολογουμένως μεγίστην  
 αὐτῷ συμβαλέσθαι δύναμιν εἰς τὴν ναυμαχίαν τὴν περὶ Κνίδον,  
 ἣς γενομένης βασιλεὺς μὲν ἀπάσης τῆς Ἀσίας κύριος κατέστη,  
 Λακεδαιμόνιοι δ' ἀντὶ τοῦ τὴν ἡπείρον πορθεῖν περὶ τῆς αὐτῶν  
 κινδυνεύειν ἠναγκάσθησαν, οἱ δ' Ἕλληνες ἀντὶ δουλείας αὐτο-  
 νομίας ἔτυχον, Ἀθηναῖοι δὲ τοσούτον ἐπέδοσαν ὥστε τοὺς  
 πρότερον αὐτῶν ἄρχοντας ἐλθεῖν αὐτοῖς τὴν ἀρχὴν δώσουντας.  
 69 (κς'.) "Ωστ' εἴ τις ἔροιτό με, τί νομίζω μέγιστον εἶναι τῶν  
 Εὐαγόρα πεπραγμένων, πότερον τὰς ἐπιμελείας καὶ τὰς  
 παρασκευὰς τὰς πρὸς Λακεδαιμονίους, ἐξ ὧν τὰ προειρημένα  
 γέγονεν, ἢ τὸν τελευταῖον πόλεμον, ἢ τὴν κατάληψιν τῆς  
 βασιλείας, ἢ τὴν ὅλην τῶν πραγμάτων διοίκησιν, εἰς πολλὴν  
 ἀπορίαν ἂν κατασταίην· ἀεὶ γάρ μοι δοκεῖ μέγιστον εἶναι  
 καὶ θαυμαστότατον, καθ' ὃ τι ἂν αὐτῶν ἐπιστήσω τὴν  
 διάνοιαν.
- 70 (κς'.) "Ωστ' εἴ τινες τῶν προγεγεννημένων δι' ἀρετὴν  
 ἀθάνατοι γεγόνασιν, οἶμαι κάκεῖνον ἡξιῶσθαι ταύτης τῆς  
 δωρεᾶς, σημείοις χρώμενος, ὅτι καὶ τὸν ἐνθάδε χρόνον εὐτυ-  
 χέστερον καὶ θεοφιλέστερον ἐκείνων διαβεβίωκεν. τῶν μὲν  
 γὰρ ἡμιθέων τοὺς πλείστους καὶ τοὺς ὀνομαστοτάτους εὐρή-  
 σομεν ταῖς μεγίσταις συμφοραῖς περιπεσόντας, Εὐαγόρας δ'  
 οὐ μόνον θαυμαστότατος ἀλλὰ καὶ μακαριστότατος ἐξ ἀρχῆς  
 71 ὧν διετέλεσεν. (κή'.) Τί γὰρ ἀπέλιπεν εὐδαιμονίας, ὃς  
 τοιούτων μὲν προγόνων ἔτυχεν, οἷων οὐδεὶς ἄλλος, πλὴν εἰ

of such change in affairs





τις ἀπὸ τῶν αὐτῶν ἐκείνῳ γέγονεν, τοσοῦτον δὲ καὶ τῷ σώματι καὶ τῇ γνώμῃ τῶν ἄλλων διήνεγκεν ὥστε μὴ μόνον Σαλαμῖνος ἀλλὰ καὶ τῆς Ἀσίας ἀπάσης ἄξιος εἶναι τυραννεῖν, κάλλιστα δὲ κτησάμενός τὴν βασιλείαν ἐν ταύτῃ τὸν βίον διετέλεσε, θνητὸς δὲ γενόμενος ἀθάνατον τὴν περὶ αὐτοῦ μνήμην κατέλιπε, τοσοῦτον δ' ἐβίω χρόνον ὥστε μήτε τοῦ γήρως ἄμοιρος γενέσθαι μήτε τῶν νόσων μετασχεῖν τῶν διὰ ταύτην τὴν ἡλικίαν γιγνομένων. πρὸς δὲ τούτοις, ὃ δοκεῖ σπανιώτατον εἶναι καὶ 72 χαλεπώτατον, εὐπαιδίας τυχεῖν ἅμα καὶ πολυπαιδίας, οὐδὲ τούτου διήμαρτεν, ἀλλὰ καὶ τοῦτ' αὐτῷ συνέπεσεν. καὶ τὸ μέγιστον, ὅτι τῶν ἐξ αὐτοῦ γεγονότων οὐδὲν κατέλιπεν ἰδιωτικοῖς ὀνόμασι προσαγορευόμενον, ἀλλὰ τὸν μὲν βασιλέα καλούμενον, τοὺς δ' ἀνακτας, τὰς δ' ἀνάσσας. ὥστ' εἴ τινες τῶν ποιητῶν περὶ τινος τῶν προγεγενημένων ὑπερβολαῖς κέχρηται, λέγοντες, ὡς ἦν θεὸς ἐν ἀνθρώποις ἢ δαίμων θνητὸς, ἅπαντα τὰ τοιαῦτα περὶ τὴν ἐκείνου φύσιν ῥηθῆναι μάλιστ' ἂν ἀρμόσειεν.

(κθ'.) Τῶν μὲν οὖν εἰς Εὐαγόραν πολλὰ μὲν οἶμαι παρα- 73 λιπεῖν· ὑστερίξω γὰρ τῆς ἀκμῆς τῆς ἑμαυτοῦ, μεθ' ἧς ἀκριβέστερον καὶ φιλοπονώτερον ἐξεργασάμην ἂν τὸν ἔπαινον τοῦτον· οὐ μὴν ἀλλὰ καὶ νῦν, ὅσον κατὰ τὴν ἐμὴν δύναμιν, οὐκ ἀνεγκωμίαστός ἐστιν. (λ'.) Ἐγὼ δ' ὧ Νικόκλεις ἡγοῦμαι καλὰ μὲν εἶναι μνημεῖα καὶ τὰς τῶν σωμάτων εἰκόνας, πολὺ μέντοι πλείονος ἀξίας τὰς τῶν πράξεων καὶ τῆς διανοίας, ἃς ἐν τοῖς λόγοις ἂν τις μόνον τοῖς τεχνικῶς ἔχουσι θεωρήσειεν. προκρίνω δὲ ταύτας πρῶτον μὲν εἰδὼς τοὺς καλοὺς καὶ ἀγαθοὺς 74 τῶν ἀνδρῶν οὐχ οὕτως ἐπὶ τῷ κάλλει τοῦ σώματος σεμννομένους ὡς ἐπὶ τοῖς ἔργοις καὶ τῇ γνώμῃ φιλοτιμουμένους· ἔπειθ' ὅτι τοὺς μὲν τύπους ἀναγκαῖον παρὰ τούτοις εἶναι μόνοις. παρ' οἷς ἂν σταθῶσι, τοὺς δὲ λόγους ἐξενεχθῆναι θ' οἷόν τ' ἐστὶν εἰς τὴν Ἑλλάδα καὶ διαδοθέντας ἐν ταῖς τῶν εὐφρονούντων διατριβαῖς ἀγαπᾶσθαι, παρ' οἷς κρεῖττόν ἐστιν ἢ παρὰ τοῖς ἄλλοις ἅπασιν εὐδοκιμεῖν· πρὸς δὲ τούτοις ὅτι τοῖς μὲν 75 πεπλασμένοις καὶ τοῖς γεγραμμένοις οὐδεὶς ἂν τὴν τοῦ σώματος

φύσιν ὁμοιώσειε, τοὺς δὲ τρόπους τοὺς ἀλλήλων καὶ τὰς διανοίας τὰς ἐν τοῖς λεγομένοις ἐνούσας ῥάδιόν ἐστι μιμῆσθαι τοῖς μὴ ῥαθυμεῖν αἰρουμένοις ἀλλὰ χρηστοῖς εἶναι βουλομένοις. (λα΄.)

76 Ὡν ἕνεκα καὶ μᾶλλον ἐπεχείρησα γράφειν τὸν λόγον τοῦτον, ἡγούμενος καὶ σοὶ καὶ τοῖς σοῖς παισὶ καὶ τοῖς ἄλλοις τοῖς ἀπ' Εὐαγόρου γεγονόσι πολὺ καλλίστην ἂν γενέσθαι ταύτην παράκλησιν, εἴ τις ἀθροίσας τὰς ἀρετὰς τὰς ἐκείνου καὶ τῷ λόγῳ κοσμήσας παραδοίῃ θεωρεῖν ὑμῖν καὶ συνδιατρίβειν αὐταῖς.

77 τοὺς μὲν γὰρ ἄλλους προτρέπομεν ἐπὶ τὴν φιλοσοφίαν ἐτέρους ἐπαινοῦντες, ἵνα ζηλοῦντες τοὺς εὐλογουμένους τῶν αὐτῶν ἐκείνοις ἐπιτηδευμάτων ἐπιθυμῶσιν, ἐγὼ δὲ σέ καὶ τοὺς σοὺς οὐκ ἀλλοτρίοις παραδείγμασι χρώμενος ἀλλ' οἰκείois παρακαλῶ, καὶ συμβουλεύω προσέχειν τὸν νοῦν, ὅπως καὶ λέγειν καὶ

78 πράττειν μηδενὸς ἡττον δυνήσκει τῶν Ἑλλήνων. (λβ΄.) Καὶ μὴ νόμιξέ με καταγινώσκειν, ὥς νῦν ἀμελεῖς, ὅτι πολλάκις σοι διακελεύομαι περὶ τῶν αὐτῶν. οὐ γὰρ οὕτ' ἐμὲ λέληθας οὕτε τοὺς ἄλλους, ὅτι καὶ πρῶτος καὶ μόνος τῶν ἐν τυραννίδι καὶ πλούτῳ καὶ τρυφαίis ὄντων φιλοσοφεῖν καὶ πονεῖν ἐπικεχείρηκας, οὐδ' ὅτι πολλοὺς τῶν βασιλέων ποιήσεις ζηλώσαντας τὴν σὴν παιδευσιν τούτων τῶν διατριβῶν ἐπιθυμεῖν, ἀφεμένους

79 ἐφ' οἷς νῦν λίαν χαίρουσιν. ἀλλ' ὅμως ἐγὼ ταύτ' εἰδὼς οὐδὲν ἡττον καὶ ποιῶ καὶ ποιήσω ταῦτον, ὅπερ ἐν τοῖς γυμνικοῖς ἀγῶσιν οἱ θεαταί· καὶ γὰρ ἐκείνοι παρακελεύονται τῶν δρομέων οὐ τοῖς ἀπολελειμμένοις ἀλλὰ τοῖς περὶ τῆς νίκης ἀμιλλω-

80 μένοις. (λγ΄.) Ἐμὸν μὲν οὖν ἔργον καὶ τῶν ἄλλων φίλων τοιαῦτα καὶ λέγειν καὶ γράφειν, ἐξ ὧν μέλλομέν σε παροξύνειν ὀρέγεσθαι τούτων, ὧν περ καὶ νῦν τυγχάνεις ἐπιθυμῶν· σοὶ δὲ προσήκει μηδὲν ἐλλείπειν ἀλλ' ὥσπερ ἐν τῷ παρόντι καὶ τὸν λοιπὸν χρόνον ἐπιμελεῖσθαι καὶ τὴν ψυχὴν ἀσκεῖν, ὅπως ἄξιος ἔσει καὶ τοῦ πατρὸς καὶ τῶν ἄλλων προγόνων. ὥς ἅπασι μὲν προσήκει περὶ πολλοῦ ποιεῖσθαι τὴν φρόνησιν, μάλιστα δ'

81 ὑμῖν τοῖς πλείστον καὶ μεγίστων κυρίοις οὖσιν. χρὴ δ' οὐκ ἀγαπᾶν, εἰ τῶν παρόντων τυγχάνεις ὧν ἤδη κρείττων, ἀλλ' ἀγανακτεῖν, εἰ τοιοῦτος μὲν ὧν αὐτὸς τὴν φύσιν, γεγονώς δὲ

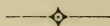




τὸ μὲν παλαιὸν ἀπὸ Διὸς, τὸ δ' ὑπογνιότατον ἐξ ἀνδρὸς  
τοιούτου τὴν ἀρετὴν, μὴ πολὺ διοίσεις καὶ τῶν ἄλλων καὶ τῶν  
ἐν ταῖς αὐταῖς σοι τιμαῖς ὄντων. ἔστι δ' ἐπὶ σοὶ μὴ διαμαρ-  
τεῖν τούτων· ἂν γὰρ ἐμμένης τῇ φιλοσοφίᾳ καὶ τοσοῦτον  
ἐπιδιδῶς, ὅσον περ νῦν, ταχέως γενήσῃ τοιοῦτος, οἶόν σε  
προσέκει.

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## NOTES.



§§ 1—11. Proem. Great men would be more gratified by an encomium in celebration of their achievements than by the most magnificent funeral obsequies. Such encomia, however, have not hitherto been attempted, since men are unwilling to recognise the merit of their contemporaries. An attempt at such a composition will be made with reference to Evagoras, great as are the difficulties with which the orator has to contend as compared with the poet.

§ 1. τῶν ἐπιφερομένων, *i.e.*, τῶν νομιζομένων, ἃ ἐπιφέρεται. Cf. XIV. 61, πῶς ἂν διατεθεῖεν, εἰ αἰσθοντο τοὺς τάφους μὴ τυγχάνοντας τῶν νομιζομένων σπάνει τῶν ἐποιούντων. These νομιζόμενα include sacrifices, libations, and funeral gifts (ἐναγίσματα, χοαί, and the Homeric κτέρεα).—μουσικῇ, “musical performances.”—λείποντ’ οὐδεμίαν ὑπερβολὴν, κ.τ.λ., “leaving to others no possibility of surpassing you.” Cf. IV. 5 and 110.

§ 2. εἴ τίς ἐστιν αἰσθησις, κ.τ.λ.; cf. XIV. 61, εἴ τις ἄρα τοῖς ἐκεί φρόνησίς ἐστι περὶ τῶν ἐνθάδε γιγνομένων; XIX. 42, εἴ τίς ἐστιν αἰσθησις τοῖς τεθνεῶσι περὶ τῶν ἐνθάδε γιγνομένων.—περὶ τῶν ἐπιτηδευμάτων . . . διελθεῖν, cf. § 12, IV. 66; but in § 4, διέλθοι τὰς πράξεις, cf. IV. 144.—κινδύνων, “contests.”—αὐτοῦ . . . ἐκείνῳ, cf. § 14; and for ἐκείνος followed by αὐτός, §§ 48, 52, 65.

§ 3. τῶν ἀνδρῶν, partitive genitive, cf. § 74.—ἀντὶ τῶν τοιούτων, *i.e.*, ἀντὶ τοῦ τὰ τοιαῦτα (§ 1) λαβεῖν. For similar contraction, cf. VI. 64, ἀντὶ τῆς αὐτονομίας εἰς πολλὰς καὶ δεινὰς ἀνομίας ἐμπεπτώκασιν; VIII. 77, ἀντὶ τῆς πολιτείας ἐπὶ τοσαύτην ἀκολασίαν ἢ δύναμις ἡμᾶς προήγαγεν ἀντὶ δὲ τῆς εὐνοίας εἰς τοσοῦτον μῖσος κατέστησεν.—ἢ τοῦ βίου, *i.e.*, ἢ περὶ







τοῦ βίου. Isocrates generally omits the second proposition after ἤ; cf. § 61'; but not always, cf. § 74.

§ 4. οἱ δὲ περὶ τὴν μουσικὴν, "the musicians"; cf. § 50, οἱ περὶ τὴν μουσικὴν καὶ οἱ περὶ τὴν ἄλλην παιδείου; § 8, οἱ περὶ τὴν φιλοσοφίαν ὄντες; § 10, οἱ περὶ τοὺς λόγους. The following οἱ μὲν . . . οἱ δέ are in partitive apposition to οἱ περὶ τὴν μουσικὴν.—ἐξεργάζονται . . . κατέστησαν. For the gnomic aorist coupled with the present, cf. I. 6, ἀνῆλθωσιν . . . ἐστίν; I. 1 ἀγαπῶσι . . . διέλυσε; I. 33, πράττουσι . . . προσεξήμωσε; I. 47, ἐλυπήθησαν . . . ἔχομεν; IV. 46, διελέθησαν . . . ἐστίν (Goodwin, § 30, 1).

§ 5. τοὺς ἐφ' αὐτῶν = τοὺς καθ' αὐτοὺς (§ 13), "their contemporaries"; cf. XIV. 40, τὰ ἐφ' ἡμῶν γέγονε; VII. 69, ἐπὶ τῆς δημοκρατίας.—κοσμεῖν, "celebrate," sc. λόγῳ, omitted because ποιούμενοι τοὺς λόγους follows.—ἵνα ταῖς ἀληθ. ἐχρῶντο, "in order that they might have spoken the truth"; cf. VIII. 38, περὶ ᾧ ἀπορῶ, πότῃ χρῆσθαι ταῖς ἀληθείαις. On the plural of abstract nouns, frequent in Isoc., cf. Sandys' note on IV. 11, μετρίότητος. The secondary tenses of the indicative are used in final clauses after ἵνα, to denote that the end or object is dependent upon some unfulfilled condition, and, therefore, is not, or was not, attained. This construction is peculiar to Attic Greek. Goodwin, § 44, 3.—εὐλογήσονται, future middle in passive sense, cf. Farrar, § 89.

§ 6. τοὺς ἐπέκεινα γενομ., "those who lived in earlier times." Isoc. is thinking of Hercules, Theseus, the Argonauts, the Epigoni, etc.; cf. ὁ ἐπέκεινα χρόνος, VI. 41. On the other hand, τὰ ἐπὶ τὰδε γεγενημένα, "what happened in times nearer our own," § 37; also of place, IV. 118. The former (ἐπέκεινα) is regularly written ἐφ' ἐν; the latter (ἐπὶ τὰδε) generally separately.—ὑμνουμένους καὶ τραγ., "praised in songs and tragedies"; cf. XV. 136, πλείονος ἀξίους γεγενημένους τῶν ἀδομένων καὶ τραγωδουμένων—αὐτὸν προειδῆ . . . ἀξιώθησόμενον. For the predicative participle, see Curtius, §§ 589—593; Goodwin, §§ 112—113. "When any of these verbs has for its object an accusative of the reflexive pronoun referring to its subject, the participle agrees with the reflexive. Thus we may have δείξω ἐμῶν τοῦτο πεποιηκότα, I shall show that I have done this, for δείξω τοῦτο πεποιηκώς." Goodwin, § 113, note 2; cf. X. 29, αἰσθάνομαι ἐμῶν

ἔξω φερόμενον τῶν καιρῶν.—ὑπερβάλλῃ, cf. § 45, IV. 82; and for the middle in the same sense § 65, III. 11.—κακόν, cf. XV. 13, βούλομαι τοὺς φθονοῦντας ἔτι μᾶλλον ὑπὸ τῆς νόσου ταύτης λυπεῖσθαι.—§ 7, τοὺς νῦν ἔχοντας. The agent in this impersonal construction is sometimes (as here) expressed by the accusative, generally by the dative. Such verbals take an object in the same case which would follow their verbs. Goodwin, § 114, 2; cf. Remark 2, cf. Plat., *Crit.*, p. 49 A., with Wagner's note (ἐκόντας ἀδικητέον εἶναι = ἐκόντας δεῖν ἀδικεῖν).—ἄλλως τ' ἐπειδὴ καὶ, is less common, but more forcible than ἄλλως τε καὶ ἐπειδὴ (Sandys on IV. 66).—τὰς ἐπιδόσεις, cf. VII. 40, ἐπιδόσις ἐστὶν ἕκ τινος, and ἐπιδόσιν λαμβάνειν § 48, IV. 10. For ἐπιδιδόναι in the same sense, cf. § 68.—τοὺς ἐπανορθοῦντας, "those who amend," sc. τὰ καθεστῶτα; cf. XII. 200, ἐπηνόρθουν τὸν λόγον. For the middle in the same sense, cf. IV. 165, 1. 3.—τι κινεῖν τῶν, "to make some alteration in," cf. § 63, VII. 30.

§ 8. σημεῖον . . . γάρ, cf. §§ 51, 58, 72; IV. 87 (with Sandys' note). The explanatory "for" after σημεῖον δέ τεκμήριον δέ κεφάλαιον δέ τὸ δὲ μέγιστον· ὁ δὲ πάντων δεινότατον is generally omitted in English, sometimes in Greek, e.g., VII. 83. Cf. the fuller form in Herodot., VIII. 120, μέγα δὲ καὶ τότε τεκμήριον; Xenoph., *Anab.*, I. 9, 29, τεκμήριον δὲ τοῦτου καὶ τότε.—οἱ περὶ τὴν φιλοσοφίαν ὄντες; cf. V. 84, οἱ περὶ τὴν φιλ. διατρίβοντες; and also IV. 10, ἡ περὶ τοὺς λόγους φιλοσοφία; VIII. 145, φιλόσοφος; IX. 78, φιλοσοφεῖν; IV. 47, IX. 77, 81. φιλοσοφία. On the peculiar sense of φιλοσοφία in Isoc., see Sandys' notes on IV. 10, 47 ("It indicates a combination of ἡ πολιτική and ἡ ῥητορική, in which the latter generally predominates"); and Jebb's *Attic Orators*, II. xiii ("The 'Philosophy' of Isocrates is the art of speaking and of writing on large political subjects, considered as a preparation for advising or acting in political affairs").—πολλὴν συγγνώμην, cf. IV. 82.

§ 9. κόσμοι, ornaments of speech, such as epithets.—οἶόν τ', sc. ἐστὶ—ποιῆσαι, "represent," cf. §§ 10 and 36.—τοῖς τεταγμένοις ὀνόμασιν, "in the current expressions," called πολιτικοῖς in § 10.—ἀλλὰ, i.e., ἀλλὰ καὶ, cf. IV. 188.—ξένοις, "dialectic and obsolete words," the so-called γλῶσσαι; καινὰ ὀνόμ., "newly-formed words"; μεταφοραί, "metaphors;" cf. Dionys., *De Comp. Verb.*, 25, καὶ ἡ ἐκλογὴ τῶν ὀνομάτων μέγα





τι δύναται, καὶ ἔστι τις ὀνομασία ποιητικῇ, γλωττηματικῶν τε καὶ ξένων καὶ τροπικῶν καὶ πεποιημένων, and Isoc., XIII. 16 sq.—εἶδεσθ<sup>ε</sup>, sc. τῶν κόσμων.

§ 10. τοῖς περὶ τοὺς λόγους, “the prose writers,” opp. to τοῖς ποιηταῖς, § 9. So λόγος of prose §§ 8, 11.—ἀποτόμως, “absolutely”; cf. VI. 50, οὐδὲν τῶν τοιούτων ἐστὶν ἀποτόμως οὔτε κακὸν οὔτ’ ἀγαθόν, ἀλλ’ ὡς ἂν χρησῇται τις τοῖς πράγμασι.—πολιτικοῖς of language or style “suited to a citizen’s common life,” “received,” the “notus civilisque et proprius sermo” of Suet. (L. and S., s. v.).—ἐνθυμημάτων τοῖς περὶ, κ.τ.λ., et entymematibus (vel sententiis), quæ circa res ipsas versantur (vel ex rebus ipsis oriuntur), necesse est utantur (Mitchell, s. v. ἐνθύμημα).—οὐδενός. The orator does, however, aim at εὐρυθμία and συμμετρία; cf. XIII. 16, XII. 33.—ἂν καὶ τῇ λέξει . . . ἔχῃ κακῶς. The impersonal ἔχει καλῶς, κακῶς, οὕτως with dat. rei is rare, cf. Dem., 330. 6, οὕτως οὖν ἐχόντων τούτων τῇ φύσει; Aesch., *Choeph.*, 740, δόμοις δὲ τοῖςδε παγκάκως ἔχει; the dat. pers. is more frequent; Soph., *El.*, 816, ἄρά μοι καλῶς ἔχει.

§ 11. ἐκεῖθεν, “from the following consideration;” cf. III. 31, IV. 40, IX. 39; ἐκείνως, XI. 19; ἐνθένδε—ἦν γάρ τις, κ.τ.λ.; cf. Plat., *Republic*, p. 601, B., εἰάν τε περὶ σκυτοτομίας τις λέγῃ ἐν μέτρῳ καὶ ῥυθμῷ καὶ ἁρμονίᾳ, πάνυ εὖ δοκεῖν λέγεσθαι, εἰάν τε περὶ στρατηγίας εἰάν τε περὶ ἄλλου ὁποιοῦν· οὕτω φύσει αὐτὰ ταῦτα μεγάλην τινὰ κήλησιν ἔχειν. ἐπεὶ γυνωθέντα γε τῶν τῆς μουσικῆς χρωμάτων τὰ τῶν ποιητῶν, αὐτὰ ἐφ’ αὐτῶν λεγόμενα, οἷμαί σε εἰδέναι οἷα φαίνεται.—ὁμως καίπερ. The participle expressing opposition or limitation is often strengthened by καίπερ or καί. “Ομως, “nevertheless,” may be connected with the participle, belonging, however, grammatically to the leading verb. Goodwin, § 109. 7, and note 5. This is freq. in Isoc., cf. §§ 61, 79, XV. 272, XVII. 2—ἐγκωμιαζόντων. See on § 34.

§§ 12—20. Ancestors of Evagoras, Zeus, Aeacus, Teucrus, the founder of Salamis. The Teucrids lose Salamis through treachery.

§ 12. περὶ τῆς φύσεως, “concerning the origin, descent of Ev.”; καὶ τίνων ἦν ἀπ. is an explanatory addition. For φύσις, cf. *Ep.* VIII. 4, αἰσχροὺς ἡμᾶς τοὺς εὐδοκιμοῦντας παρὰ τοῖς ἄλλοις καὶ μετασχόντας τῆς αὐτῆς φύσεως περιορᾶν παρ’ ἐτέροις μετοικοῦντας. περὶ τῆς φύσεως depends apparently on προεπίστανται; cf. § 21, ἐπίστασθαι περί τινος;



ib., συνειδέναι περί τινος; *Er.*, IX. 8, ἐνθυμῆσθαι; IV. 5, μεμνήσθαι; V. 109, μνείαν ποιῆσθαι; IX. 9, 33, δηλοῦν; V. 9, διεξιέναι; IV. 65, ἐπιδεικνύναι; III. 61, κατηφορεῖν; XVI. 19, μέμφεσθαι, after all which verbs a simple case is more usual. See on § 2, διέρχεσθαι.—The unemphatic περὶ αὐτῶν might have been omitted, cf. VII. 62.

§ 13. ἀπὸ Διός, cf. § 72, τῶν ἐξ αὐτοῦ γεγονότων; § 76, σοὶ καὶ τοῖς ἄλλοις ἀπ' Εὐαγόρου γεγονόσι; § 81, γεγονῶς ἀπὸ Διός.—τούτων, partitive genitive "among these."—ὑπερβάλλοντας is used absolutely as in § 14, ὑπερέβαλλεν, § 41, οὐκ ἐν τούτοις ὑπερβαλλόμενος ἐν τοῖς ἄλλοις εὐρεθήσεται καταδεέστερος γνόμενος.

§ 14. τοῦτο μὲν, "on the one hand," acc. of respect, like τὰ μὲν . . . τὰ δέ in § 9, is not here followed by τοῦτο δέ, since Isoc. in § 16 changes the construction.—τοῦ δὲ γένους . . . πρόγονος, cf. IV. 61, οἱ πρόγονοι μὲν τῶν ἐν Λακεδαίμονι βασιλευόντων, ἔκγονοι δ' Ἡρακλέους.—γενομένων αἰχμῶν. For the story of Aeacus, cf. Diodor.; IV. 61, Pausan., II. 29, Appolod., III. 12. 6, and Grote, vol. I., chap. x.—ἦλθον ἱκετεύοντες, "they came and entreated him" (but Pausan., *l.c.*, ἀποστέλλουσιν Αἰακοῦ δεησομένους). The pres. part. is often thus used with verbs of motion, not expressing purpose (which would require the fut. part.), but contemporaneous action. Goodwin, § 16; cf. XII. 194, ἰκέτης γνόμενος τούτων, οὓς ἐξαιτῶν ἦλθε.—τῆς εὐσεβείας; cf. Plutarch, *Thes.*, 10, Αἰακὸν Ἑλλήνων ὁσιώτατον νομίζεσθαι.

§ 15. ἱερόν, the Αἰάκειον, Pausan., *l.c.*—ἐκείνόν τε . . . ἐπειδὴ τε. Blass alters τε . . . δὲ into τε . . . τε, in order to avoid anacoluthon, as also (e conj. Bekk.) in XII. 212, ἐν τε τοῖς παισὶν εὐδοκίμειν μᾶλλον τῶν ἄλλων, ἐπειδὰν τ' εἰς ἄνδρας συντελῶσιν. But cf. Thucyd., I. 11, τόν τε στρατὸν ἐλάσσω ἡγαγον, ἐπειδὴ δὲ, κ.τ.λ.; Xen., *Anab.*, V. 5, 8, ἐπαινέσοντάς τε ὑμᾶς . . . ἔπειτα δὲ; Eur., *Alc.*, 197.—μετήλλαξε τὸν βίον, cf. VI. 17.—τιμὰς ἔχων παρεδρεύειν, Apollod., *l.c.*, τὰς κλεῖς τοῦ Ἄιδου φυλάττει. According to others he is judge in the lower world along with Minos and Rhadamanthus. For παρεδρεύειν, "sit constantly beside," cf. Eur., *Alc.*, 745 (αγαθῶν), μετέχουσ' Ἄιδου νύμφα παρεδρεύεις; Demosth., LX. 33, πῶς οὐ χρὴ τούτους εὐδαίμονας νομίζεσθαι οὓς παρῆδρους εἰκότως ἂν τις φῆσαι τοῖς κάτω θεοῖς εἶναι (cf. Aristoph., *Ran.*, 765; τὸν ἄριστον λαμβάνειν θρόνον τοῦ Πλούτωνος ἐξῆς). παρεδρεύειν is also used of judges, "to be an assessor."





§ 16. ἐπὶ Λαομέδοντα, Hom., *Il.*, V. 638, sqq. For Telamon's part in this undertaking, and how he received Hesione, daughter of Laomedon, as ἀριστεῖα, see Apollodor., II. 6. 4.—πρὸς Κενταύρους ἀριστεύσας, Apollodor., III. 13. 8.—ἄλλους, *e.g.*, the siege of Iolchos (Apoll., III. 13. 7), that of Troy in the time of Laomedon, the contest with the Amazons, and the Argonautic expedition.—Θέτιδι, cf. Hom., *Il.*, XVIII. 432.—ἀθανάτῃ pr. Γ, Bk., ceteri ἀθανάτῳ. Isoc. elsewhere uses the regular fem. ἀθάνατος, *e.g.*, §§ 3, 71, but not of persons.—μόνου τούτου depends on γάμοις.—ὑπὸ θεῶν, viz., Apollo (Hom., *Il.*, XXIV. 63), or the Muses (Pindar, *Pyth.*, III., 90), or the Parcae (Catull., *Epithal.*, 306).

§ 17. ἐγενέσθην is made to agree with the apposition.—βαρβάρους, the Trojans; cf. X. 67, εὐρήσομεν τοὺς Ἑλληνας δι' Ἑλέην κοινὴν στρατείαν ἐπὶ τοὺς βαρβάρους ποιησαμένους; XII. 189, τριῶν πολέμων γενομένων ἄνευ τοῦ Τρωϊκοῦ τοῖς Ἑλλησιν πρὸς τοὺς βαρβάρους, κ.τ.λ.; cf. XII. 42.

§ 18. μετ' ἐκείνον of Hom., *Il.*, XVII. 279 (*Od.*, XI. 550). Αἴας, ὃς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα, *Il.*, II. 768, sq.—ποιήσας, not ποιῶν, since the choice of the name preceded the foundation of the city.—τῆς πατρίδος. For another construction cf. XI. 10, ὁμώνυμον αὐτῇ τήν χώραν καταστήσαι. See Grote, vol. I., chap. x.; Hor., *Od.*, I. 7.

§ 19. ἐξ ἀρχῆς, "from of old"; cf. IV. 26, κατὰ μὲν ἀρχάς, "at first."—χρόνῳ δ' ὕστερον, "some time after"; cf. X. 26. The more usual forms are πολλῷ χρόνῳ, or βραχεὶ χρόνῳ (Xen., *Cyr.*, V. 3, 52); or ὀλίγῳ, πολλῷ alone before ὕστερον.—πιστευθεῖς. For the personal passive of verbs which in the active govern a genitive or dative see I. 30 (with Sandys' note).

§ 20. ἀπιστῶν, κ.τ.λ. There is here Chiasmus, since τὴν νῆσον . . . κατεδούλωσεν is explained by ἀπιστῶν τοῖς πεπραγμένοις, and τὴν πόλιν ἐξεβαρβάρωσε by βουλόμενος . . . τὰ περὶ αὐτὸν; cf. I. 7 (with Sandys' note).—"At the time of the Ionic revolt Salamis was governed by Greek princes (Her., V. 104—114), the appearance in whose family of the Phoenician name Siromos (Hiram) may perhaps be accounted for, as Professor Rawlinson suggests, by intermarriage. Mr. Grote would place the dispossession of the Greek dynasty by the Phoenician

usurper about 450 B.C. (vol. IX., chap. lxxvi). This seems very probable. But to my mind the words of Isocrates convey the notion that he, at any rate, imagined the Phoenician usurpation to have taken place much earlier." Professor Jebb's *Attic Orators*, II., p. 109.

—ἐξεβαρβάρωσε, cf. § 47.

§§ 21—29. Birth of Evagoras. His youth and manhood up to the time of his accession.

§ 21. τῶν ἐκγόνων τῶν ἐκείνου, the descendants of the usurper.—  
 γέγνεται for the pres., cf. Xen., *Anab.*, I. i. 1, Δαρείου καὶ Παρυσάτιδος παῖδες γίνονται δύο.—Φήμας, chance utterances, regarded by the hearers as omens, cf. Xen., *Mem.*, I. i. 3 (with Cluer's note); μαντεῖαι, oracular responses. Φῆμαι and μαντεῖαι are joined also in Plato, *Phaed.*, p. 111 C.—μειζόνως ἂν φανείη γεγονὼς ἢ κατ' ἄνθρωπον, "it would appear that there was something superhuman in the circumstances of his birth." For μειζόνως cf. XV. 39, XI. 24, ὑπολαμβάνεσθαι μειζόνως ἢ κατὰ τὴν ἀξίαν; and for ἢ κατὰ (quam pro) after a comparative IV. 184.—τοσοῦτῳ δέω, cf. III. 34, τοσοῦτον δέω ἐπιθυμῆν, ὥστε IV. 134.—τῶν ὑπαρχόντων, "of that which is really true," τὰ ὑπάρχοντα=τὰ ὄντα (§ 42), cf. IV. 88.—περὶ ὧν ἐπίστανται. See on § 12.

§ 22. τῶν ἀγαθῶν, partitive genitive depending on ἄπερ, cf. I. 42.—  
 τηλικούτοις, "those who are so young"; cf. VI. 3, but in XII. 88, "those who are so old."—ἄν τις ποιήσαιο. For suppressed protasis see Goodwin, § 52, 2.—τῶν ἡλικιωτῶν κρατιστεύειν, "to be first of them."

§ 24. οἱ τότε βασιλεύοντες. The plural indicates either the king of Salamis and neighbouring kings, or else the king of Salamis and his family.—ἐν ἰδιώτῳ μέρει, "in a private station."—διαγαγείν (sc. βίον).—εἰ καὶ must be distinguished from καὶ εἰ, the former being used to express a condition, which, though not disputed, is represented as of little moment; the latter to show that the condition is itself altogether improbable. Sometimes, however, the καὶ in εἰ καὶ refers to a single word, as here to ἄλλος; cf. XXI. 11, Νικίας μὲν, εἰ καὶ τὸν ἄλλον χρόνον εἵθιστο συκοφαντεῖν, τότε ἂν ἐπαύσατο, Εὐθύνοὺς δὲ, καὶ εἰ μὴδὲ πώποτε διενεόθη ἀδικεῖν, τότε ἂν ἐπήρθη.—αὐτοὺς . . . αὐτοῖς. αὐτοῖς here refers to the subject of the principal sentence.







§ 25. τῆς δόξης παραλλ., "although their opinion of him changed so much," Goodwin, § 109, 7.—ἔσχεν, ὅπως . . . λήψεται. For the fut. indic. after a historical tense in this construction see Goodwin, § 45.—ὅσα μὲν . . . ταῦτα μὲν, κ.τ.λ., cf. IV. 60 (with Sandys' note).

§ 26. εἰς γὰρ τῶν δυναστεύόντων, "one of the powerful nobles." By οἱ δυναστεύοντες here Isoc. seems to mean the great men of Salamis. The slayer of the Phoenician usurper was Abdémon, a Citian according to Theopompus (*Frag.* 111); a Tyrian according to Diodorus (XIV. 98). Mövers thinks that he may have been a native of Citium, who had migrated from Salamis to Tyre (Jebb's *Attic Orators*, II., p. 109; Grote, ch. lxxvi).—ἐκποδὼν ποιήσαιτο, not ποιήσεις (which was the reading before Bekker), the middle being used in this phrase; also ἐκποδὼν not ἐκπόδων.

§ 27. καὶ ἐκ τ. ἐκπέσωσι, in which case they might naturally be expected to exhibit μεγαλοφροσύνη in their endurance of misfortune; ταπεινότερας τὰς ψυχὰς more desponding (than is wont to be the case in misfortune). For the position of the adjective and article see Farrar, §§ 19, 20.

§ 28. τὴν κάθοδον. Ἐπάνοδος μὲν γάρ ἐστι τὸ ἐπανελθεῖν τινα εἰς τὴν ἰδίαν πατρίδα, ἐξελθόντα ἐξ ἀρχῆς, μηδενὸς βιασαμένου. Κάθοδος δὲ, ὅταν τις ἄκων ἀποδημήσῃ καὶ φυγαδευθῇ, ἢ συμφορὰς τινος προηγησαμένης ἢ διὰ φόβον τυράννων ἢ τι τοιοῦτον. Schol. ad loc. See Sandys' note on IV. 61.—ταύτην ἀφορμὴν, "since he took that as his standpoint, which;" ἀφορμὴν, without article, because predicative, Curtius, § 389; cf. XIX. 6, λαβὼν δὲ Θράσυλλος ταύτας ἀφορμὰς ἐχρήτο τῇ τέχνῃ, IV. 61. Since ταύτην is followed by an explanatory apposition (ἀμύνεσθαι . . . ὑπάρχειν) τοῦτο, ὅπερ would have been more regular; but cf. VII. 16, ταύτην ἀποτροπὴν, ἣν ἐθελήσωμεν.—ἦνπερ χρὴ, sc. λαβεῖν. For the ellipse cf. IV. 38. τροφὴν εὐρεῖν, ἦνπερ χρὴ τοῖς μέλλοντας καλῶς διοικήσειν (ἦν περ χρὴ, sc. ποιήσασθαι; the antecedent of ἦνπερ is ἀρχὴν, Sandys ad loc.); IV. 76, ἀπείχοντο δ' ὥσπερ χρὴ τῶν μηδὲν προσηκόντων.—ὑπάρχειν, sc. ἀδίκων; cf. VIII. 79, οὐχ ὑπάρχοντες ἀλλ' ἀμυνόμενοι; XVI. 44, οὐδ' ἀμυνόμενος, ἀλλ' ὑπάρχων ἡδίκεις.—προτέρους ὑπάρχειν is pleonastic.—προελόμενος, "since he resolved."—ὥς οἱ τ. π. λέγοντες, sc. λέγουσι.

§ 29. μέλλοντος. "The genitive absolute is regularly used only when a new subject is introduced into the sentence, and not when the participle can be joined with any substantive already belonging to the construction. Yet this rule is sometimes violated in order to give greater prominence to a participial clause." Goodwin, § 110. 1, note 5; cf. VII. 76.—*τοσούτων*, "with so few." In *this* sense it is not followed by *τὸ πλῆθος* (§ 65), or *τὸν ἀριθμόν* (XVI. 34). [Cf. however XII. 70, *νησύδρια τηλικαῦτα τὸ μέγεθος*, "so small in size."] This is apparently the reason why Is. does not write *τοσούτων τὸ πλῆθος καὶ τηλικαύτην τὸ μέγεθος*, and the want of conformity is concealed by the separation of *τηλικαύτην* from *τὸ μέγεθος*.—*ὥσπερ . . . ἔχων . . . οὕτω διέκειτο τὴν γνώμην*. See Goodwin, § 109, note 9, and cf. II. 12, *ὡς τῆς παιδεύσεως δυνάμενης τὴν ἡμετέραν φύσιν εὐεργετεῖν, οὕτω διάκειτο τὴν γνώμην*; VI. 106, *ὥσπερ οὖν διδοὺς ἔλεγχον, οὕτω διακείσθω τὴν γνώμην*.

§§ 30—40. Evagoras regains the throne of his ancestors. The greatness of this achievement.

§ 30. *ἐν ἀσφαλείᾳ καταστήσας*. For this unusual construction cf. *Æp.*, II. 11, IX. 43, *ἐν ἐπιμελείαις αὐτὸν καταστήσας*; *Xen., Cyr.*, IV. 5, 27, *ἐν κινδύνῳ καθιστάται*. For the more usual construction cf. V. 123, *εἰς ἀσφάλειαν καταστήσεις*; XII. 158, *καταστήσαι εἰς κινδύνους*, &c. [Cobet's correction is *ἐν ἀσφαλεῖ*]. The participles are in the nom., being attracted by *ἡγήσατο*.—*περιδεῖν εἰ*, "to wait (to see) whether."—*εἰθὺς, ὥσπερ εἶχε*, cf. *Thuc.*, VIII. 41, *Xen., Anab.*, IV. 1, 19; *Cyr.*, III. 1. 7. There is here no pleonasm, for *ὥσπερ εἶχε* is not "statim," but "as he was." Coraes was, therefore, wrong in regarding *εἰθὺς* as a gloss. on *ὥσπερ εἶχε*.—*ταύτης τῆς νυκτός*, "on that memorable night." For *οὗτος* emphatic cf. *Plat., Phaed.*, 69, C.—*διελών*, "having broken open," *Thucyd.*, IV. 110, VI. 51.

§ 31. *τῶν ἄλλων*, *i.e.*, of those attacked.—*τί δὲ λέγοντα διατρίβειν*, cf. IV. 97 (with Sandys' note); VI. 21, also II. 45.—*τῶν περὶ τ.* . is subject; *ἀνταγωνιστῶν* predicate, *Curtius*, § 378.

§ 32. *καὶ μόνος . . . καὶ μετ' ὀλίγων*, "either alone, or . . ."; cf. *Hom., Odys.*, II. 374, *ὅτ' ἂν ἐνδεκάτῃ τε δυωδεκάτῃ τε γένηται*; *Thucyd.* I. 82, *διελθόντων ἐτῶν καὶ δύο καὶ τριῶν* (with Shilleto's note); *Verg., Georg.*, IV. 18, 19 (with Kennedy's note on 25).—*τοῖς φίλοις*, his





adherents in the town. "The date of the restoration of the Teukrid dynasty by Evagoras cannot be exactly determined. At his death, in 374 B.C., he was οὐ γήρως ἄμοιρος (§ 71). Andokides is said to have visited Cyprus just after the fall of the Four Hundred, which took place in the autumn of 411 B.C., and to have found Evagoras reigning at Salamis [Lys.] in *Andok.*, § 28. Mr. Grote concludes that Evagoras began to reign "about 411 or 410 B.C." (411 B.C. is probably the latest year we can take), justly observing that "he must have been a prince not merely established, but powerful, when he ventured to harbour Konon in 405 B.C., after the battle of Ægospotami (vol. X. p. 25)." Jebb's *Attic Orators*, II., p. 110.

§ 33. οὐ μὴν ἀλλά, "not indeed . . . but," or, "not but that," or, "nevertheless" = οὐ μὴν [ἐκ τῶν προειρημένων] ἀλλ' . . . cf. I. 9, οὐ μὴν [ἐκ τῶν Ἡρακλέους καὶ Θησέως ἔργων ἔστι σοι καταμαθεῖν] ἀλλὰ καὶ, κ.τ.λ.; IX. 73, οὐ μὴν [οἶμαι πολλά παραλιπεῖν], ἀλλὰ καὶ νῦν οὐκ ἀνεγκωμιάστος ἔστι; IV. 85, οὐ μὴν [περὶ κακῶν] ἀλλὰ περὶ καλλίστων ἐφιλονίκησαν.—ἐκ τῶν ἐχομένων, "from what follows"; cf. VI. 29, ἐκ τῶν ἐχομένων γινώσεσθε σαφέστερον.—δηλώσειν, either intransitive "will be clear," as in VII. 81, ὥς δὲ βασιλεὺς ἔχει πρὸς ἡμᾶς, ἐκ τῶν ἐπιστολῶν ὧν ἔπεμψεν ἐδήλωσεν; or, more probably transitive; cf. IV. 179, οἶμαι δ' ἐκείνως εἰπὼν μᾶλλον δηλώσειν την, κ.τ.λ.

§ 34. πρὸς ἕκαστον . . . τὰς πράξεις τ. E. παραβάλλομεν. For the common Greek contraction by which the quality of an object is compared, not with that of another object, but with that other object itself, cf. § 11, εἰ (οἱ λόγοι) δυνήσονται εὐλογεῖν μῦθον χεῖρον τῶν ἐν τοῖς μέτροις ἐγκωμιαζόντων; § 29, στρατόπεδον ἔχον κρείττον τῶν αἰτιπάλων; for the fuller construction cf. XII. 111, παραβάλλοντες τὰκεῖ καθεστῶτα τοῖς ἐνθάδε, καὶ τὴν σωφροσύνην πρὸς τὰς παρ' ἡμῖν ὀλιγωρίας.—τοῖς καιροῖς, "the occasion (for which this oration is designed)"; a complete enumeration might lead him away from his main design.—ἐπὶ τούτων, "in respect of these"; cf. VI. 44, ἐπὶ ταύτης ἂν τις τῆς πόλεως ἐπιδείξει; VIII. 114, ὁρᾶν ἐπὶ τινος.—ἐξετῶμεν. On the "Attic future," see Sandys' notes on IV. 174, διοριοῦμεν, and I. 45. ("As a verb of varied usage may be quoted ἐξετάζω, which generally has ἐξετάσω, and in one passage only [Isoc., *Evag.*, § 34] ἐξετῶ"). See also Curtius, § 263, and Papillon's *Manual of Comparative Philology*.



("The term 'Attic future,' applied by old grammarians, is really incorrect, many of the forms in question being found in Homer; while in some verbs (*e.g.*, δικάζω) the Attic dialect invariably retains the σ"), p. 215.—*συντομώτερον*. On compar. adverbs in—ον ("less frequent than those in—ως"), see Sandys' note on IV. 163, ἐρρωμενεστέρως.

§ 35. τῶν . . . παραλαβόντων is dependent on προκρίνειεν.—πατρικὰς βασιλείας. The ancients distinguished πατρῶος, "descending from father to son," (as property, fortune), from πατριος, "handed down from our forefathers," (as manners, customs, institutions); while πατρικός is used chiefly of "hereditary" friendships and feuds. This distinction is to a certain extent good in Att., but Hom. used πατρῶος only, and in all these senses, and the Att. Poets often follow him. L. and S., s.v. πατρῶος; cf. § 32, τιμὰς τὰς πατρίους ἐκομίσατο, and Sandys' note on I. 2.—ῥάθυμος, "indifferent to fame," cf. IV. 185.—ὅστις = ὥστε, Goodwin, § 65, I. note 5, cf. IV. 185 (with Sandys' note).

§ 36. καὶ μὴν, "and further," "moreover;" so ἀλλὰ μὴν § 37.—παρ' αὐτῶν, "of themselves"; cf. XII. 18, οὐδὲν παρ' αὐτῶν λέγοντες; XV. 223, παρὰ τῆς αὐτοῦ φύσεως ἐπίσταται.—ὅστις = περί τινος, ὅστις. For the play on words (ποιεῖν), cf. Sandys' notes on IV. 119, 186.

§ 37. ἐπὶ τάδε. See on § 6.—καὶ πλείστοι καὶ μάλιστα. This union of adj. and adv. is not infrequent in Isoc.; cf. III. 47, ποιεῖν ἐκόντας καὶ προθύμως; VI. 42, ἀρχαῖα καὶ πόρρω τῶν νῦν παρόντων λέγειν; XV. 49, πλείοσι καὶ πλεονάκις συγγίγνονται; III. 13, ἔχω τὴν ἀρχὴν οὐ παρανόμως οὐδ' ἄλλοτριαν.—φαίνεται. In Hdt. and Att. we must distinguish between φαίνεσθαι c. inf., denoting what appears to be, and φαίνεσθαι c. part., denoting what is apparent or evident; *e.g.*, φαίνεται εἶναι, he appears to be, but φαίνεται εἶναι, he manifestly is; cf. Hdt., VII. 137, 175; Aesch., *Pr.*, 217; Thucyd., I. 2 (L. and S., s.v. φαίνω); Goodwin, § 113.

§ 38. δῆλον, ὅτι . . . φανερόν, ὅτι. When δῆλόν ἐστιν and φανερόν ἐστιν are used impersonally, they regularly take a clause with ὅτι. Goodwin, § 113, note 7.—ἀπέκτεινεν. This is not mentioned by any other writer. On the contrary, Hdt., I. 130, says, Ἀστυάγεια Κῆρος κακὸν οὐδὲν ἄλλο ποιήσας εἶχε παρ' ἑαυτῷ, ἐς ὃ ἐτελεύτησε. Isoc. may







have followed some other authority, perhaps one of those mentioned by Hdt., I. 95. ἐπίσταμαι περὶ Κύρον καὶ τριφασίας ἄλλας λόγων ὁδοὺς φῆναι. On "Cyrus," see Grote, chapters xxxii., xxxiii., and Sayce's *Herodotus*, I.—III.—καὶ τούτου, "on this account also," dependent on ἐπαινέσειαν; cf. XV. 36, τοῦ καλῶς κεχρησθαι τῇ φύσει δικαίως ἂν ἅπαντες τὸν τρόπον τὸν ἑμὸν ἐπαινέσειαν, and ζηλοῦν τινά τινος in IX. 43.

§ 39. μηδὲν ὑποστειλάμενον, "with no dissimulation"; cf. VI. 89, VIII. 41, οὐδὲν ὑποστειλάμενος ἀλλ' ἀνειμένως μέλλω τοὺς λόγους ποιῆσθαι, Demosth., XIX. 237, μετὰ παρρησίας διαλεχθῆναι μηδὲν ὑποστελλόμενον.—ἐκείνως, "in the following way." See on § 11.—ἐτυράννευσεν, "became despot." The aorist of verbs which denote a state or condition generally expresses the entrance into that state or condition. Goodwin, § 19, note 1; cf. Xen., *Hell.*, II. 2, 24, ἐν ᾧ (ἐνιαυτῷ) μεσοῦντι Διονύσιος ἐτυράννησε. See above § 20, τὴν βασιλείαν κατέσχεν.—ἐκ παντὸς τρόπου, "in any way;" cf. IV. 95 and IV. 151, πάντα τὸν τρόπον.—οὕτω περὶ αὐτοῦ θρασέως. For the separation of οὕτω from the word it qualifies cf. VII. 25, IV. 185. In Isoc. οὕτως is more frequently placed before than after the word it qualifies. See on § § 48, 58, 60.

§ 40. ἅπαντες ἂν ὁμολογήσειαν. On the omission of the protasis, see Goodwin, § 52. 2.—λόγων εὑρετής, "writer of displays," such as the *Helena* and *Busiris* of Isoc. See Jebb's *Attic Orators*, II. p. 93, sqq.; cf. V. 144, τὸν Ταντάλου πλοῦτον καὶ τὴν Πέλοπος ἀρχὴν καὶ τὴν Εὐρυσθέως δύναμι, εἰδείς ἂν οὔτε λόγων εὑρετῆς οὔτε ποιητῆς ἐπαινέσειεν. In XV. 81 λόγους εὕρισκειν is used in a better sense.

§ 41—46. Evagoras proves himself to be in every respect an excellent ruler.

§ 41. ὑπερβαλόμενος . . . καταδεέστερος, cf. § 13: τοὺς μὲν ὑπερβάλλοντας, τοὺς δὲ καταδεεστέρους ὄντας; and see on § 6.—εὐφύεστατος, "gifted with great talents."—ὀλιγωρεῖν, absolute, as in VII. 46. So ὀλιγωρία, VII. 51.—τὸν πλείστον τοῦ χρόνου; cf. § 56, τῆς δυνάμεως τὴν πλείστην; IV. 34, τὴν πλείστην τῆς χώρας; IV. 132, τὴν πλείστην αὐτῆς.—ἄλλων depends on ἐπεμέλειαν, as is clear from the contrasted ταύτης μηδὲν φροντίζοντες; ἔνεκα must, therefore, be joined with ψυχῆς which is here used in the sense of "anima" ("to preserve this they

bestow their care on everything which conduces thereto"), whilst afterwards with ταύτης the idea of "mens" is predominant.

§ 42. ἔπειτα without δὲ after πρῶτον μὲν is frequent in Isoc.; cf. §§ 53, 74. But in XVII. 17 πρῶτον μὲν . . . ἔπειτα δέ.—τῶν πραγμάτων, "affairs"; cf. §§ 55, 66, XII, 30, καλῶ πεπαιδευμένους τοὺς καλῶς χρωμένους τοῖς πράγμασι τοῖς κατὰ τὴν ἡμέραν ἐκάστην προσπίπτουσι. πράγματα is used in a different sense in § 41, since it there refers to the "conduct" of Evagoras himself. See § 36 (ποιεῖν) and IV. 119 (ἀρχή) with Sandys' and Schneider's notes.—τῶν ὄντων ["num τῶν παρόντων?" Blass ad loc.]; cf. § 21, τὰ ὑπάρχοντα.—τὰς ἄλ. τῶν ῥαθυμιῶν, "true rest," "freedom from care."—καρτερίας, "continuous activity."—ἐξ ὧν ἐτέρων = ἐκ τούτων, ἃ παρ' ἐτέρων.—τὰς κρ. ἐποιεῖτο περὶ αὐτῶν, cf. IV. 40; but in VII. 19, ἵνα ποιῆσθε τὴν κρίσιν αὐτῶν.

§ 43. ἐν ἐπιμελ. καταστήσας. See on § 30.—τῶν κατὰ τ.ῆ.ἑ. προσπιπτόντων, "daily occurrences," as in II. 9, and III. 22, τὰ κ.τ.ῆ.ἑ. γιγνόμενα. But τὸ (τὰ) καθ' ἡμέραν, without a verb = (1) "the necessities of daily life," IV. 34, 168; or (2) "daily life," XV. 144; in the latter sense we find also τὰ κατὰ τὴν ἡμέραν ἐκάστην (VII. 28), and ὁ βίος ὁ καθ' ἡμέραν (VII. 53).—οὐδὲ περὶ . . . οὐδὲ περὶ ἐν. For the double negative cf. (1) Hom., *Od.*, VIII. 176, οὐδὲ κεν ἄλλως οὐδὲ θεὸς τεύξει; (2) Isoc., IV. 75, οὐ μὴν οὐδὲ τῶν πρὸ τοῦ πολέμου τούτου γενομένων; (3) Demosth., XXIV. 149, οὐδ' ἐάν τις καταλύῃ τὸν δῆμον, οὐ πείσομαι. See Curtius, § 619.—μὴ μᾶλλον . . . ἤ, "not so much . . . as"; cf. XII. 32, μὴ μᾶλλον χαίροντας τοῖς διὰ τύχην ὑπάρξασιν ἀγαθοῖς ἢ τοῖς διὰ τὴν αὐτῶν φύσιν γιγνομένοις.—τοὺς ἄλλους, i.e., his subjects [there is a reading τοὺς ἀρχομένους Δ, v., Stob.]; cf. II. 40, τὸ πλῆθος καὶ τῶν ἄλλων καὶ τῶν ἀρχόντων.—τῆς ἐπ' ἐκείνου βασιλείας, an instance of a verbal substantive taking the construction of a verb; cf. Thucyd., II. 65, 10, ἐγίνετο λόγῳ μὲν δημοκρατία, ἔργῳ δὲ ὑπὸ τοῦ πρώτου ἀνδρὸς ἀρχή; I. 130, 1, ὧν ἐν μεγάλῳ ἀξιώματι ὑπὸ τῶν Ἑλλήνων; I. 141, 9, τῷ αὐτῷ ὑπὸ ἀπάντων ἰδίᾳ δοξάσματι (with Shilleto's note), Xen., *Memor.*, II. 1, 34; Plato, *Politic.*, p. 291, D., μετὰ μοναρχίαν εἶποι τις ἂν τὴν ὑπὸ τῶν ὀλίγων δυναστείαν. Curtius, §§ 434, 468.—σφόδρα, = "strenue."

§§ 44—46. The accumulation of antitheses in this passage is cited







by Rauchenstein (*Ausgewählte Reden des Isokrates*, p. 21) and by Blass (*Isokrates und Isaios*, p. 263) as an instance of the influence of Gorgias on Isocrates. On ἀντίθεσις, "the opposition either of words or sense, or both, in two corresponding clauses of a sentence," cf. Sandys' *Ad Dem. and Panegyrr.*, p. xiv., and Jebb's *Attic Orators*, II., p. 64, sq.

§ 44. τῶν χρωμένων, "his intimate friends"; cf. II. 27, I. 20, χρῶ τοῖς βελτίστοις; XIX. 11, χρήσεις.—σεμνός. Τὸ σεμνός διττῶς λέγεται, καὶ ἐπὶ τοῦ ὑπερηφάνου καὶ ἐπὶ τοῦ σεμνῶς ποιούντος τὰ πράγματα, Schol., see Eur., *Alc.*, 773—802, esp. 773, οὔτος, τί σεμνὸν καὶ πεφροντικὸς βλέπεις; 777, στυνγῶ προσώτῳ καὶ συνωφρυνμένῳ; 800, ὡς τοῖς γε σεμνοῖς καὶ συνωφρυνμένοις.—τοῦ προσώπου συναγωγαῖς, "pursing up, or wrinkling of the face;" cf. Plutarch, *Comparat. Dion. et Brut.*, 5, συναγαγὼν τὸ πρόσωπον. The more usual phrases are τὰς ὀφρῦς συνάγειν, οἱ ἀνασπᾶν, ἀνέλκειν, ἀναίρειν. [Cobet proposes μετώπου instead of προσώπου].—τοῦ βίου κατασκευαῖς, cf. Eur. *Supp.*, 214, θεοῦ κατασκευὴν βίῃ δόντος τοιαύτην.—ἀτάκτως οὐδ' ἀνωμάλως, "irregularly or capriciously."

§ 45. ὑφ' αὐτῷ ποιούμενος, "bringing under his power." ποιέσθαι τινα ὑφ' αὐτῷ is the usual construction, cf. V. 74; ὑφ' αὐτόν being rare.—ῥαστώνας "leisure"; ῥαθυμίας, "carelessness."

§ 46. πολιτείας, "from every kind of public activity"; cf. VII. 65, *Er.*, VIII. 9, τοὺς μὲν πρεσβυτέρους καὶ τοὺς περὶ τὴν πολιτείαν ὄντας μὴ λυπεῖν.—δημοτικός denotes here not merely "a friend of the people" (as in VII. 16, etc.), but "a champion of the people's interests" = δημαγωγός in VIII. 126 (of Pericles). πολιτικός, "an able administrator" (cf. Xen., *Mem.*, II. 6, 38, στρατηγικῷ τε καὶ δικαστικῷ καὶ πολιτικῷ); στρατηγικός, "general-like."—τυραννικὸς δὲ, "royal" (or μεγαλόφρων, see Appendix) is opposed to δημοτικὸς μὲν . . . πολιτικός δὲ . . . στρατηγικός δὲ.

§ 47—50. Reforms of Evagoras. He revives Hellenism in Cyprus. Professor Jebb remarks (*Attic Orators*, II. p. 113):—"Perhaps the most striking passage in the memoir is that which describes how commerce, arts, letters, humane intercourse with the outer world, having become extinct under the rule of the barbarian, speedily sprang into a new life under the rule of the Hellene."

On the "dis-hellenising" of Cyprus by the Phoenicians see Grote, chap. lxxvi. "The disposition of Phoenicians in Cyprus towards Hellenic visitors at this period is strikingly illustrated, as Mr. Grote observes, by [Lys.] in *Andoc.*, § 26, μετὰ δὲ ταῦτα ἐπλευσεν ('*Andokidēs*) ὡς τὸν Κιτιέων βασιλέα, καὶ προδιδούς ληφθεὶς ὑπ' αὐτοῦ ἐδέθη, καὶ οὐ μόνον θάνατον ἐφοβείτο ἀλλὰ τὰ καθ' ἡμέραν αἰκίσματα, οἰόμενος τὰ ἀκρωτήρια ζῶντος ἀποτμηθήσεται."

§ 47. *τριῆρεις ἐναυπηγήσατο*, cf. *Herod.*, I. 27 (*ναυπηγεῖσθαι ναῦς*); *Xen., Hell.*, I. 1, 25; *Andocid.*, III. 5 (*τριῆρεις ναυπηγεῖσθαι*); *Hom., Il.*, IV. 3, *νέκταρ οἶνοχοεῖν*; *Od.*, III. 472, *οἶνον οἶνοχοεῖν*; *Il.*, XX. 221, *βουκολεῖν ἵππους*; XXI. 448, *βοῦς βουκολεῖν*; and in prose *οἰκοδομεῖν τείχος, νεών, πυραμίδα, μόσσυνα, πύργον*.—Schneider (in his note) proposes to change *μηδεμιᾶς* into *μηδὲ μιᾶς*. *μηδεμία πόλις* = "no town;" *μηδὲ μία πόλις* "no single town." There is the same distinction between *οὐδεὶς* and *οὐδὲ εἷς*; cf. § 43, *οὐδὲ περὶ ἓν*, § 52, *οὐδὲ περὶ ἓν*; § 44, *οὐδὲ πρὸς ἓν*. See Rutherford's *New Phrygichus*, p. 271.—*ἀπολελειφθαι*, "to be distanced by," "inferior to," followed by a genitive, because it implies comparison. *Curtius*, § 423; cf. § 48, V. 82, *θείην ἂν ἐμαυτὸν οὐκ ἐν τοῖς ἀπολελειμμένοις ἀλλ' ἐν τοῖς προέχουσι τῶν ἄλλων*. It is used absolutely in IX. 61.—*ἐνεποίησεν*, sc. *αὐτῇ*.

§ 48. *ἐπιδόσεις*. See on § 7.—*μεῖζω λέγων, κ.τ.λ.*, "exaggerating the qualities he possesses;" cf. XV. 39, *μειζόνως εἶρηκεν*; XX. 5, *μεῖζους ποιοῦμαι τοὺς λόγους ἢ κατὰ τὴν ἀξίαν τῶν γεγενημένων*; VI. 71, *ἐλάττω τῶν ὑπαρχόντων εἶρηκεναι*.—*λίαν* is often placed after the word it qualifies; cf. XV. 215, *ἣν πολλὰ λίαν λέγω περὶ τῶν ὁμολογουμένων*; IV. 73, IV. 160, *δοκεῖ πολλὰ λίαν εἶναι* (with Sandys' note). See on § 39.—*ἐκείνω . . . αὐτῷ*. See on § 2.

§ 49. *ἐφίκοιτο*, "who could adequately describe;" cf. IV. 187, *Demosth.*, XIX. 65, *ἐφικέσθαι τῷ λόγῳ τῶν ἐκεῖ κακῶν νῦν ὄντων*. For the genitive after *ἐφικοῦμαι* see *Curtius*, § 419.—*ὅς*, "for he." For the causal signification of the relative cf. §§ 66, 71, IV. 89, *περὶ οὗ τίς οὐκ ἐλάττω τῶν ὑπαρχόντων εἶρηκεν*; *ὅς εἰς τοσοῦτον ἦλθεν ὑπερφηανίας*, *Goodwin*, § 65, 4.—*τὸν τόπον ὅλον, κ.τ.λ.*, i.e., the civilizing influence of *Evag.* reached even the barbarian countries adjacent to Cyprus. [*Orelli* and *Hirschig* strike out *τὴν νῆσον*,





comparing V. 54, XV. 107].—εἶχον, sc. οἱ πολῖται καὶ οἱ περιουκοῦντες implied in πόλις and τόπος; cf. I. 21, IV. 110 (with Sandys' note).—ἀπροσσίως μὴ προσδεχόμενοι τινας τῶν Ἑλλήνων, Schol.; “unsociable,” L. and S.; “intolerabiliter et immaniter se gerebant,” Mitchell.

§ 50. παρ' ἡμῶν. Athens must, therefore, have granted the right of intermarriage (ἐπιγαμία) to the Salaminians.—τῶν περὶ τὴν μουσικὴν. See on § 4.

§ 51—57 med. The good government of Evagoras attracts many Greeks to Salamis. The friendship of Evagoras with Conon. The battle of Cnidus and its results.

§ 51. τεκμήριον . . . γάρ. See on § 8.—καὶ τοῦ τρόπου καὶ τῆς δσιότητος, “both of his character generally, and especially of his rectitude,” not = τῆς τοῦ τρόπου δσιότητος; cf. the Homeric Τρῶές τε καὶ Ἑκτωρ, ὄλβω τε πλούτῳ τε; Plutarch, *Timol.*, 31, ποιήματα γράφειν καὶ τραγωδίας. See on § 56.—ἐκείνου must be taken with τρόπον as well as with δσιότητος; cf. IV. 54, καὶ τὸν τρόπον καὶ τὴν ῥώμην τὴν τῆς πόλεως.—The expression καλὸς καὶ ἀγαθὸς should always be written as two words. (See Sandys on IV. 78).—[κουφοτέραν Γ, Bk.; κοινοτέραν Δ, v. (cf. X. 36, VII. 70). An κουφοτέραν καὶ κοινοτέραν? Blass].—πόλυ ἂν ἔργον εἴη, “would be too tedious”; cf. XIV. 27.—“The years 413—405 were years of great distress for Athens; and, after 405, cases of banishment and confiscation were numerous in every city where there was a Spartan dekharchy. Thus the early years of the reign of Evagoras coincided with a period when such a refuge as Salamis was likely to attract the greatest number of settlers.” Jebb's *Attic Orators*, II. p. 111. See Grote, chap. lxxvi.; cf. Lysias, XIX. 38—46.

§ 52. δυστυχῆσας. See Appendix on the Text. Cf. V. 62, Κόνων ἀτυχῆσας ἐν τῇ ναυμαχίᾳ τῇ περὶ Ἑλλήσποντον (at Aegospotami, B.C. 405) οὐ δι' αὐτὸν ἀλλὰ διὰ τοὺς συνάρχοντας οἰκάδε μὲν ἀφικέσθαι κατησχίνθη, πλεύσας δ' εἰς Κύπρον, κ.τ.λ.; Xen., *Hell.*, II. 1, 29; Plut., *Artax.*, 21, διέτριβε μὲν ἐν Κύπρῳ μετὰ τὴν ἐν Ἀίγυτος ποταμοῖς ναυμαχίαν οὐ τὴν ἀσφαλείαν ἀγαπῶν, ἀλλὰ τὴν τῶν πραγμάτων μεταβολὴν περιμένων; Grote, chap. lxxv.—ἐκείνῳ . . . αὐτόν. See on § 2.—πολλὰ κατωρθωκώς like πλείστα κατορθοῦν § 41; oftener absolute, e.g., § 28.



§ 53. οὐκ ἔφθασαν . . . καὶ, "they no sooner approached one another than they . . ." Such co-ordination is frequent in Greek after οὐ φθάνω, ἅμα, ἥδη, οὕτω. For οὐ φθάνω καὶ cf. IV. 86, οὐκ ἔφθασαν πυθόμενοι . . . καὶ; V. 53, VIII. 98, XVI. 37, XIX. 22. On the usage of Isoc. and other authors with regard to the aorists of φθάνω see Sandys' note on IV. 165, and Rutherford's *New Phrynichus*, p. 217. "There are several verbs which in classical times used both aorists—the weak and the strong—in the same sense, but in Attic proper such verbs were exceedingly rare. . . . The two aorists of φθάνω run parallel, except in the participle, which Attic confined to the weak."—σφᾶς αὐτούς, cf. § 57. On the frequent substitution of the reflexive for the reciprocal pronoun, see Farrar, § 100 ("reciprocity is extended into identity, just as in the German 'Wir sehen uns wieder'='we see one another again,' and in the French 'se battre,' etc.")).—ἔπειτα without δέ, see on § 42.

§ 54. πολίτην ἐπεποίηντο, sc. Ἀθηναῖοι, implied in τῆς ἡμετέρας πόλεως, cf. I. 21. Compare Demosth., XII. 10, ὑμεῖς ἔδοτε παλιτείαν Εὐαγόρᾳ τῷ Κυπρίῳ καὶ Διονυσίῳ καὶ τοῖς ἐγγόνοις τοῖς ἐκείνων.—ὅπως . . . ἀπαλλάξουσιν. See on § 25.—ταχὺν τὸν καιρόν; ταχύν is a predicate, "soon afforded them an opportunity."—ἐπεχείρησαν, under Agesilaus; cf. IV. 144, V. 62.

§ 55. λαβόντες καὶ τῶν στ. ἀπορούντων. "As the participle in the genitive (or accusative) absolute denotes the same relations (time, cause, etc.) as the participle in its ordinary construction, both may be used in the same sentence, and be connected by conjunctions." Goodwin, § 111. Cf. IV. 148, 142, 93; Thucyd. I. 2.—βασιλέως, "the Great King." "βασιλεὺς ab Isocrate est sine articulo scriptum, ubi rex Persarum in universum, non certus certoque nomine appellatus, intelligitur, ut eodem jure ibi regnum Persicum scribi possit." Benseler quoted by Sandys on IV. 145.—βασιλέως, i.e., Artaxerxes II (Μνήμων) 405—359 B.C.—ὅτι χρῆσθ. τοῖς πρ., "how to derive advantage from the situation of affairs." For πράγματα, see on § 42.—[Verbis τὸν πρὸς Δ. facile caruerim, Blass].—τὴν ἡπειρόν: συνηθὲς ἐστὶ τῷ Ἰσοκράτει τὴν ὑπὸ τῷ βασιλεῖ τῶν Περσῶν γῆν οὕτω καλεῖν, ὥσπερ ἐν τε Φιλίππῳ (V. 97) καὶ Ἀρχιδάμῳ (VI. 73). Harpocrat.; cf. § 68, IV. 132.







§ 56. κατεναυμαχήθησαν at Cnidus, B.C. 394; Xen., *Hell.*, IV. 3, 10—14; Grote, chap. lxxiii.; Nepos, *Conon*. On the results of the victory and the rebuilding of the Long Walls of Athens, see Grote, chap. lxxiv., and Curtius (translated by Ward), vol. IV., p. 242. "The deeds of Thrasybulus and his comrades were cast into the shade; Conon and Evagoras were the heroes of the day, the second founders of Athens."—For οἱ δ' Ἕλληνες instead of οἱ δ' ἄλλοι Ἕλληνες cf. § 68, V. 63, Κόνων . . . Λακεδαιμονίους μὲν ἐξέβαλεν ἐκ τῆς ἀρχῆς, τοὺς δ' Ἕλληνας ἡλευθέρωσεν. See on § 51.—πάλιν ἀνέλαβε. For the pleonasm cf. § 66, πάλιν ἐπανήγαγε.—τῆς δυνάμεως τὴν πλείστην. See on § 41.

§ 57. οὐπερ, viz., in the Κεραμεικός near the στοὰ βασιλείως. Cf. Pausanias, I. 3; Demosth., XX., pp. 477, 478.—σφῶν αὐτῶν = ἀλλήλων. See on § 53.

§§ 57 med. to 65. The Cyprian War.

The question of the chronology of the Cyprian War is closely connected with that of the date of publication of the *Panegyricus*. In that oration Isoc. makes several allusions to the war of Evagoras against Persia (See Or. IV., §§ 124; 134, 135; 141; 153, 154; 161, 162; 179). The war lasted ten years (Isoc. *Evag.*, § 64; Diod., XV. 8. 9). In the course of it Evagoras was defeated at sea by the Persians; was soon afterwards blockaded in Salamis; and, after a brave resistance, capitulated. Isoc. in Or. IV. § 141, alludes to the sea-fight; in § 134 he speaks of the blockade as existing; and in § 141 he says that the king of Persia has now wasted six years in the war; which apparently means six years from the naval engagement in 386-5 B.C. (Blass, *Isokrates und Isaios*, p. 231), though some take it to mean six years from the beginning of the war (Jebb, *Attic Orators*, II., p. 159). We learn from Diodorus that the war lasted ten years (XV. 8. 9); that the sea-fight took place in 386 (XV. 2—4), and that Evag. capitulated in 385 (XV. 8). Now the date of the *Panegyricus* is determined by § 126, where it is said that the Spartans are besieging Olynthus and Phlius. Olynthus was besieged in 383 B.C., Phlius early in 380; both fell towards the close of 379. The speech cannot, then, have been published before 380, or after 379. Since 380 B.C. was the first year of the hundredth

Olympiad, the title of the speech makes it probable that the *Panegyricus* was published at the time of the Olympic festival in the autumn of 380 B.C. (Blass, *I. u. I.*, p. 230; Jebb, *Attic Orators*, II., p. 150; Clinton, Grote, Schneider, "Introd." to *Pan.*, p. 2; Sandys "Introd." to *Pan.*, p. XLIII.; Reinhardt "Introd." to 5th edition of Rauchenstein's *Pan. and Areop.*; Mahaffy, *History of Classical Greek Literature*, II., p. 226. I see, however, from Professor Mahaffy's note, that Blass, *Attische Beredsamkeit*, IV., 350, now inclines to 384 B.C.). It thus appears that Isoc. in 380 speaks of the Cyprian War as still going on, whilst Diodorus states that it ended in 385, both stating that it lasted ten years.

W. Engel (*De tempore quo divulgatus sit Isoc. Panegyri.*, Berlin, 1861) relying on the statement of Diodorus (XV. 8) that the war ended in 385, tries to reconcile Diodorus with Isoc. by supposing that, with the exception of §§ 125—132, which allude to 380 B.C., the *Panegyricus* was published in 385, just before Evag. capitulated. The "six years" of Isoc. would then be 391—385, during which the war was actively prosecuted, 394—391 having been years chiefly of preparation. Engel's argument, from the tone of §§ 125—132, is ably met by Reinhardt (*l.c.*, pp. 32, 33), Jebb (*l.c.*, p. 151), and Blass (*l.c.*, pp. 230, 231). It is sufficient to say here that the argument from chronology is discredited by the self-contradiction of Diodorus, who in XIV. 98 states that the first preparations for the war were made in 390 (Reinhardt, *l.c.*, p. 33). Engel's view has been adopted by Rauchenstein and Curtius, the latter giving the following dates: Subjection of the Cyprian principalities 394—1; Persian war without important events 391—387; Evagoras at the height of his power, loss of the fleet, and capitulation 386—5 (*History of Greece*, trans. by Ward IV., p. 242).

Clinton (*F. H.*, vol. II., p. 279, appendix c. 12 on the Cyprian War) rejecting the chronology of Diodorus, and dating the entire *Panegyricus* in 380, believes that the war began in 385, in which year Evagoras suffered his defeat at sea, and ended in 376. The "six years" of Isoc. are then 385—380. The blockade of Salamis must have followed close upon the defeat, and we must suppose a resistance of about nine years on the part of Evagoras. Clinton's con-







clusion is drawn mainly from his interpretation of *Pan.*, § 141, where he explains *προδεδυστύχηκεν* as implying that this engagement was the “first action of the war”; it should, however, rather be rendered “Has already sustained a defeat” (*Sandys and Benseler, ad. loc.*). Clinton evades the necessity of contradicting Xenophon by representing the two Athenian expeditions sent to assist Evag. in Cyprus, first in 390 B.C. (*Xen., Hell.*, IV. 8, 24), next in 388 B.C. (*Xen., Hell.*, V. 1, 10), as relating to “hostile measures before the war began.” Clinton’s view is adopted by Jebb (*l.c.*, p. 159) and by Schneider (note on *Evag.*, § 64).

[Benseler (note on *Pan.*, § 141) quotes Diodor., XV. 9, as authority for the statement that the war ended in 376 (!).]

The view which I have adopted is that of Grote, Sandys, and Blass, who consider that the war began in 390, and ended in 380. The “six years” are to be reckoned from 38 $\frac{6}{5}$ , when Artaxerxes began active operations against Evagoras, and the latter was defeated in the sea-fight. (Professor Jebb has shown that Grote’s alternative hypothesis—that the “six years” are to be dated from the peace of Antalcidas—is untenable.)

Evagoras seems to have been forced into war by the Persians (*Evag.*, § 58, *πρὸς δὲ τοῦτον οὕτως ἐκ πολλοῦ περιδεῶς ἔσχε, ὥστε μεταξὺ πάσων εἶ, πολεμεῖν πρὸς αὐτὸν ἐπεχείρησε, δίκαια μὲν οὐ ποιῶν; § 62, ἐπειδὴ ἡναγκάσθη πολεμεῖν*). Evagoras, at first successful, worsted and humbled Amathus, Kitium, and Soli, which cities, under Agyris, adhered to Artaxerxes, attacked the Phoenicians on the mainland, took Tyre, and induced some of the Cilician towns to revolt (*Evag.*, § 61, 62; Diodorus, XIV. 98; Ephorus, *frag.* 134). He received powerful aid from Akoris, the native and independent king in Egypt, and from Chabrias, and the force sent by the Athenians. The Athenians, from gratitude to Evag. for his protection to Conon, twice sent a squadron to his assistance, although the alliance was an inconvenient one. See *Xen., Hell.*, IV. 8, 24 (B.C. 390), V. 1, 10 (B.C. 388), Lysias, XIX. 21—23, Cornelius Nepos, *Chabrias*, c. 2; Demosth., *Adv. Lept.*, p. 479, *ὅσα ἐν Ἰκέρῳ πρόκαια ἔσχηκε, sc. Χαβρίας*. At the peace of Antalcidas, B.C. 387, he was abandoned by Athens, though still assisted by Akoris of Egypt, and

secretly supplied with money by Hekatomnus, prince of Caria (Xen., *Hell.*, V. 1, 31; Isoc., *Pan.*, § 141, *Εναγόρας*—ὃς ἐν ταῖς συνθήκαις ἑκδοτός ἐστίν; Diodor., XV. 2; cf. Diodor., XIV. 98; Isoc., *Pan.*, § 162). In 385<sup>6</sup> Evagoras, having previously gained a battle on land, attacked the Persian fleet at Kitium, and, after a hard-fought contest, was completely defeated and blockaded in Salamis (Diodor., XV. 4). He held out until 380 or 379, still helped by Akoris; while Tyre and several towns in Cilicia also continued in revolt against Artaxerxes (Isoc., *Pan.*, § 161). The long resistance of Evagoras may be partly accounted for by the mutinous disposition of Persia's Greek contingents, and by the dissensions of the Persian commanders Tiribazus and Orontes (Isoc., *Pan.*, § 153, τοὺς μεθ'αὐτῶν εἰς Κύπρον στρατευσαμένους μᾶλλον ἢ τοὺς αἰχμαλώτους ὕβριζον; Diodor., XV. 9, τῶν στρατιωτῶν . . . ἀπειθούντων καὶ τὴν πολιορκίαν ἐγκαταλείπόντων). The Persians, wearied by his obstinate resistance, acceded to his propositions for peace, consenting to leave him in full possession of Salamis, under payment of a stipulated tribute. Diodorus (XV. 8, 9) says that Evag. broke off the negotiations, because the Persians inserted in the convention the words "like a slave to his master," and only renewed them on the offensive phrase being withdrawn. Mr. Grote regards this anecdote as no way improbable, but is surprised at the omission of "so choice a morsel for the panegyrist" by Isoc.

Mr. Sandys has the following note on *Pan.*, § 134: "The lost histories of Callisthenes would doubtless have thrown the fullest light upon the events of this war. It so happens, however, that an abstract of an account of it, by Theopompus, was made by Photius (the learned patriarch of Constantinople in cent. 9, A.D.), *Bibl. Cod.*, 176, p. 120, Bekker. This abstract proves that the war was begun before the peace of Antalcidas, was not vigorously waged till after that peace, and was apparently not concluded until the accession of Nectanebis I. to the throne of Egypt, an event which cannot be fixed with certainty. Theopomp., *Frag.* 111, ed. Müller (part of a summary of the twelfth book of his *Philippica*). Ὅπως τε ὁ βασιλεὺς Εναγόρα συνεπέισθη πολεμῆσαι, στρατηγὸν ἐπιστήσας Αὐτοφραδῆτην τὸν Λυδίας σατράπην, ναύαρχον δὲ Ἑκατόμων (cf. *Pan.*, § 162). Καὶ περὶ τῆς





εἰρήνης, ἣν αὐτὸς τοῖς Ἑλλήσιν ἐβράβευσεν (*Pan.*, §§ 120, 121, 176). ὅπως τε πρὸς Εὐαγόραν ἐπικρατέστερον ἐπολέμει, καὶ περὶ τῆς ἐν Κύπρῳ ναυμαχίας (*Pan.*, § 141). Καὶ ὡς Ἀθηναίων ἡ πόλις ταῖς πρὸς βασιλέα συνθήκαις ἐπειρᾶτο ἐμμένειν, Λακεδαιμόνιοι δὲ ὑπέρογκα φρονούντες παρέβαινον τὰς συνθήκας. Τίνα τε τρόπον τὴν ἐπὶ Ἀνταλκίδου ἔθεντο εἰρήνην (*Pan.*, § 115, sq.), καὶ ὡς Τιρίβαζος ἐπολέμησεν (*Pan.*, § 135), ὅπως τε Εὐαγόρα ἐπεβούλευσεν ὅπως τε αὐτὸν Εὐαγόρας πρὸς βασιλέα διαβαλὼν, συνέβαλε μετ' Ὀρόντου, καὶ ὡς Νεκτανίβιος παρειληφότος τῇ Αἰγύπτου βασιλείαν, πρὸς Λακεδαιμονίους πρέσβεις ἀπέστειλεν Εὐαγόρασαν τίνα τε τρόπον ὁ περὶ Κύπρον αὐτῷ πόλεμος διελύθη."

§ 57. For βασιλεύς without the article see on § 55; with the article IV. 145.—Κόνωνος, cf. IV. 154, Κόνωνα ἐπὶ θανάτῳ συλλαβεῖν ἐτόλμησαν (οἱ Πέρσαι), Cornel. Nepos, *Conon*, 5, 3, in vincula coniectus est, in quibus aliquamdiu fuit. Inde nonnulli eum ad regem abductum, ibique periisse, scriptum reliquerunt. Contra ea Dinon historicus, cui nos plurimum de Persicis rebus credimus [fl. circ. 360 B.C.], effugisse scribit. Diodor., XV. 43, ὑποπτεύσας ὁ Ἰφικράτης μὴ συλληφθῆ καὶ τιμωρίας τύχῃ καθάπερ Κόνων ἔπαθεν ὁ Ἀθηναῖος, Xen., *Hell.*, IV. 8, 16; Lysias, XIX. 39, 41. Blass (*I. u. I.*, p. 262) thinks that the words περὶ μὲν οὖν Κόνωνος ἄλλος ἡμῖν ἔσται λόγος indicate that Isoc. was thinking of writing an ἐγκώμιον Κόνωνος which his friendship with Timotheus would naturally suggest. An ἐγκώμιον Κόνωνος might more naturally have been included in the *Eragoras* than the digression on Theseus in the *Helena*.—λαθεῖν, sc. ἄλλους, cf. I. 15, V. 93.

§ 58. φαίνεται. See on § 37.—Κῦρον. On the ἀνάβασις, cf. IV. 145, V. 90, XII. 104; Xen., *Anab.*, lib. 1; Grote, chap. lxix.—μέγιστον δὲ τεκμήριον. See on § 8.—μικροῦ δεῖν, "almost," cf. IV. 144, V. 51; ὀλίγου δεῖν (δεῖν is often omitted, Aristoph., *Nub.*, 722), VII. 26, ὡς συντόμως εἰπεῖν; IV. 154, ὡς ἀπλῶς εἰπεῖν. On these absolute infinitives see Goodwin, § 100.—ἐφίστασθαι ἐπὶ c. acc., "to appear before," cf. IV. 149, ἐπ' αὐτοῖς τοῖς βασιλείοις, Xen., *Anab.*, II., 4, 4, ἐπὶ ταῖς θυραῖς αὐτοῦ. "Xenophon (who does not mention the name Cunaxa) was informed that the field of battle lay 360 stadia (about 42 miles) from Babylon. Plutarch (to whom we owe the name of the battle) states (*Vit. Artax.*, 8) that Cunaxa was 500 stadia (about 58



miles) distant" (Sandys on IV. 149).—*μεταξύ πάσχων εἶ*. The adverb *μεταξύ* is often connected (in position and in sense) with the temporal participle, although grammatically it qualifies the verb of the sentence, Goodwin, § 109, note 2; cf. XV. 159.—Isoc., by placing *εἶ* after *πάσχων*, avoids hiatus; cf. IV. 80, and see on §§ 39, 48. The reference is to the events mentioned in § 55, sq.

§ 59. *ἐπιδόσεις*. See on § 7.—*κατὰ μικρόν*, "in an inconsiderable degree"; cf. XV. 311, *κατὰ μικρόν αἰεὶ προστιθέντες*; III. 10, *καὶ κατὰ μικρόν*, "ever so little." But in IV. 32 *κατὰ μικρόν* = "little by little."—*τὴν τύχην συναγωνιζομένην*; cf. I. 3, *ὁρῶ τὴν τύχην ἡμῖν συλλαμβάνουσαν καὶ τὸν παρόντα καιρὸν συναγωνιζόμενον*.

§ 60. *τῶν γεγενημένων*, i.e., the petty wars of Evag. with the Cyprian principalities, three of which invoked the aid of Persia; Diodor., XIV. 98.—*δεδιώς*, see Curtius, § 317, 5, and Rutherford's *New Phrynichus*, p. 270: "The facts seem to be that the singular of both present and past tenses was preferentially formed from the longer stem, but the plural from the shorter; in the participle both forms were in use, while in the infinitive both *δεδιέναι* and *δεδοικέναι*; in the imperative certainly only *δέδιθι*, *δεδίτω*, etc., were legitimate." See also Farrar, § 150 for perfects in present sense.—*πολὺν περὶ μειζόνων* = *περὶ πολὺν μειζόνων*, cf. XIV. 54, *πολὺν περὶ μειζόνων ἤκομεν ποιησόμενοι τὰς δεήσεις*. This hyperbaton is frequent with *πολὺν* and *πανύ*, and regular with *ὥς* and *ὅτι*, e.g., V. 154, *ὥς ἐν ἐλαχίστοις*.—*ὥρμησεν*, "showed such zeal." This absolute use of *ὁρμᾶν* or *ὁρμᾶσθαι* is infrequent; Isoc. generally adds *ἐπὶ τι* (IV. 94), or *πρὸς τι* (VIII. 8), or an infinitive (XII. 232).—*κατηνάλωσεν*. "Which of the two forms *ἀνάλ*- *ἀνγλ*- was pure old Attic has been always a disputed point among the Atticists themselves, and one not easily to be decided, although among modern critics *ἀναλ*- was long the favourite. In Isoc., Coray uniformly wrote, contrary to the preponderating authority of the MSS., *ἀναλ*-; and Bekker, following the Codex on which he places most reliance, has uniformly restored *ἀνγλ*-. For *ἡγάλωσα* in this semi-compound form there appears to be no authority whatever; but *κατηνάλωσεν* in Isoc., *Evag.*, § 60, and *κατηναλωμένα Nicocl.*, § 31 are established firmly by the same MS." Buttman, s.v. *ἀναλίσκω*. Mr. Rutherford says (*New Phryg.*, p. 82): "In such







questions M.S. authority merits little consideration. Thus, inscriptions prove that ἀναλίσκω did, like ἐπιτηδεύω, augment after the first syllable, not on it; and yet, even in the same author, the same MS. will sometimes exhibit the genuine ἀνήλωσα, ἀνήλωκα, ἀνήλώθην by the side of the corrupt ἀνάλωσα, ἀνάλωκα, ἀναλώθην."

§ 61. ὅμως. See on § 11.—ἀπολελειμμένος. See on § 47. Cf. IV. 141, ὑπὲρ δὲ τῆς χώρας τρισχιλίους ἔχει μόνον πελταστὰς (with Benseler's note). According to Diodor., XV. 2, Evag. had 6,000 men and help from abroad. On the forces sent by Athens, see Xen., *Hell.*, IV. 8, 24, V. 1, 10.—ἡ τοῖς ἄλλοις = ἡ ἐν τοῖς ἄλλοις, see on § 3, τοῖς ἄλλοις τοῖς προειρημένοις. ὁ ἄλλος is here substantival, and τοῖς προ. is the attribute; cf. IV. 175. But ὁ ἄλλος is adjectival in VIII. 15, περὶ τῶν ἄλλων τῶν τῆς πόλεως πραγμάτων, and τῶν τῆς πόλεως is a second attribute; cf. Demosth., παρὰ τὴν χαλκὴν τὴν μεγάλην Ἀθηναίαν.

§ 62. Πυνταγόραν. Pnytagoras, when Evag. defeated at sea fled for help to Egypt, for a time defended Salamis. Diodor., XV. 4. [I may here mention, incidentally, the successful three years' war of Egypt against Persia, which lasted either from 392—390 B.C., or from 390—388 B.C. See Isoc., *Pan.*, § 140 (with Sandys' and Jebb's notes); Diodor., XV. 2—4; Grote, chap. LXXVI].—μικροῦ ἐδέησε. In this expression the personal construction is the regular one; cf. XIX. 2, IV. 21, τοσούτου δέω . . . ὥστε; VII. 17, μικρὸν ἀπέλιπεν τοῦ μὴ περιπεσεῖν.—Compare *Pan.*, § 161, οὐκ Αἰγυπτος μὲν αὐτοῦ καὶ Κύπρος ἀφέστηκε, Φοινίκη δὲ καὶ Συρία διὰ τὸν πόλεμον ἀνάστατοι γεγόνασι, Τύρος δ' ἐφ' ᾧ μέγ' ἐφρόνησεν, ὑπὸ τῶν ἐχθρῶν τῶν ἐκείνου κατέλιπται; τῶν δ' ἐν Κιλικίᾳ πόλεων τὰς μὲν πλείστας οἱ μεθ' ἡμῶν ὄντες ἔχουσι, τὰς δ' οὐ χαλεπὸν ἐστι κτήσασθαι; Diodor. XV. 2, Ἐκυρίευν (sc. Evagoras) κατὰ τὴν Φοινικὴν Τύρον καὶ τυφῶν ἐτέρων, 3 and 9.—On the greatness of Tyre see Ezek. 27; Is. 23; Mayor's note on Juv. I. 27 [Tyre = Sûr = "rock"].—τοσούτους τῶν πολεμίων ἀπώλεσεν ὥστε πολλοὺς Περσῶν πειθοῦντας τὰς αὐτῶν συμφορὰς μεμνήσθαι τῆς ἀρετῆς τῆς ἐκείνου. Blass (*I. u. I.*, pp. 124, 263) notices the elevated tone and careful choice of words in this sentence; ἀπώλεσεν for ἀπέκτεινεν; τῆς ἀρετῆς τῆς ἐκείνου, where ἐκείνου would have been sufficient; συμφοροί rather than κακά.

§ 63. τελευτών, "finally." On certain participles used as adverbs see Goodwin, § 109, note 8.—ἐνέπλησεν, "made them weary of"; cf. VI. 69, τῶν δεινῶν οἱ μὲν ἤδη μεστοὶ τυγχάνουσιν ὄντες, οἱ δὲ διὰ ταχέων ἐμπλησθήσονται; *Epr.* III. 4, δόξης ἐπιθυμεῖν καὶ μηδέποτε ἐμπίπλασθαι προσήκει τοῖς πολὺ τῶν ἄλλων διενεγκοῦσιν. Blass compares Hom., *Il.*, XIX. 423, οὐ λήξω πρὶν Τρῳᾶς ἄδην ἐλάσαι πολέμοιο, "drive them to satiety of war."—ἐποιήσαντο, i.e., the Persians, through Orontes. For the conditions of peace see Diodor., XV. 9. Evag. was to βασιλεύειν τῆς Σαλαμίνας καὶ τὸν ὠρισμένον διδόναι φόρον κατ' ἐνιαυτὸν καὶ ὑπακούειν ὡς βασιλεὺς βασιλεῖ προστάττοντι.—κινήσαντες. See on § 7.—τυραννίδος called βασιλεία in §§ 25, 41; cf. § 42, τύραννον αὐτὸν τῆς πόλεως κατέστησεν.

§ 64. ἐντός. "Within a certain time" is expressed by Isoc. either by ἐντός as here, or by ἐν, IV. 87; or, if the statement is general, by the simple genitive, VI. 109, μικροῦ χρόνου.—τριῶν ἐτῶν, 396—394 B.C. This war is called ὁ πόλεμος ὁ περὶ Ῥόδον. "Isoc. considers the war between Persia and Sparta as having virtually begun in 396 B.C., in which year Agesilaus took the command in Asia, and Conon took the chief command of the Persian fleet. He considers that Persia took away the empire (ἀφείλετο τὴν ἀρχήν) of Sparta by the victory of Cnidus, in 394. This is, of course, a rhetorical exaggeration; for, though it is true that the maritime power of Sparta was crushed at Cnidus, the Spartan ἀρχή in Hellas lasted till Leuctra" (Jebb's *Attic Orators*, II., p. 112). Cf. *Pan.*, § 142, *Phil.*, § 63.—ἀφείλετο, sc. βασιλεὺς, an abrupt change of subject, as the subject of ἐποιήσαντο was οἱ Πέρσαι.—ἔτη δέκα; Diodor. XV. 9, ὁ Κυπριακὸς πόλεμος δεκαέτης σχεδὸν γεγενημένος (390—380 B.C., see § 57. Note on the Cyprian War) καὶ τὸ πλεόν τοῦ χρόνου περὶ παρασκευὰς ἀσχοληθεὶς διέτη χρόνον τὸν ἐπὶ πᾶσι συνεχῶς ἐπολεμήθη (cf. Blass, *I. u. I.*, p. 232, note 2).—ὁ δὲ π. δ. See on § 8.—οἶός τε. The relative force of ὅστε, ἦτε, ὅτε, and their cognates was developed out of the demonstrative (καὶ ὅς or ὅς τε = who) which still exists in Hom.; when they became true relatives, as in Att., τε was dropped, except in a few phrases, as ἄτε, ὅσ τε, ἐφ' ᾧ τε, οἶός τε, ἔσ τε.

§ 65. καίτοι, "indeed" (instead of the simple τοί, like καὶ γάρ for γάρ), and so not in its usual adversative sense "and yet." καίτοι in







the former sense is often in Isoc. followed by πῶς; cf. III. 25, IV. 96, VII. 18.—φανείται . . . ὑπερβαλόμενος. See on § 37; and for ὑπερβαλόμενος see on § 6.—τοσοῦτοι τὸ πλῆθος. See on § 29.—καὶ τὴν δόξαν, “the renown he won would have been greater than theirs.” αὐτῶν is dependent on μείζω, and like the preceding ἐκείνους refers to τῶν ἡρώων. See on § 2.

§§ 65—72. Recapitulation of the achievements of Evagoras. His prosperous life. His death.

§ 65. σκοποῖμεν [σκοποῖμεν Γ, Δ; cett. cod. σκοπῶμεν], Goodwin, § 54. 2. “The irregularity in εἰ τοῦτο γένοιτο, πάντα καλῶς ἔξει is precisely the same as in the English “if this should happen, all will be well,” where the more regular apodosis would be “all would be well,” as in Greek πάντα καλῶς ἂν ἔχοι.—πράγμασιν. See on § 42.—ὁς. See on § 49 [ὁς om. Γ, quod malit Sauppe; ὡς E, et re. Δ. Cf. 71].—πολιτείας. See on § 46.

§ 67. ἄμικτον, “shut off from intercourse with others” = τοὺς Ἑλλήνας οὐ προσδεχόμενον (§ 47), or ἀπρόσοιστον (§ 49), cf. Thuc., I. 77, 8.—ἔτι δὲ πρὸς τοῦτοις, cf. § 1, and πρὸς δὲ τοῦτοις, §§ 72, 75.—οὕτως καλῶς. See on § 39.—τῶν ἄλλων, the other allies of the king.

§ 68. τῆς Ἀσίας κύριος [as the result of the peace of Antalcidas, 387 B.C., Xen., *Hell.*, V. 1, 31, Ἀρταξέρξης βασιλεὺς νομίζει δίκαιον, τὰς μὲν ἐν τῇ Ἀσίᾳ πόλεις αὐτοῦ εἶναι, καὶ τῶν νήσων Κλαζομενὰς καὶ Κύπρον· τὰς δὲ ἄλλας Ἑλληνίδας πόλεις, καὶ μικρὰς καὶ μεγάλας, αὐτονόμους ἀφείναι, πλὴν Λήμνου καὶ Ἰμβρου καὶ Σκύρου ταύτας δὲ, ὥσπερ τὸ ἄρχαιον, εἶναι Ἀθηναίων, κ.τ.λ. (cf. IV. 141) Schneider]. I think that Isoc. does not in this passage allude to the peace of Antalcidas, but to the results of the victory at Cnidus (B.C. 394).—τὴν ἡπειρον. See on § 55.—οἱ δ' Ἑλληνες, i.e., οἱ δ' ἄλλοι Ἑλληνες, see on § 56.—τοσοῦτον ἐπέδωσαν, “gained such an increase of influence.” ἐπέδωσαν is used absolutely again in § 81; cf. § 7, ἐπίδωσιν λαμβάνειν.—τὴν ἀρχὴν δώσοντας after the battle of Cnidus, cf. VII. 65, πρέσβεις ἐλθόντας παρ' αὐτῶν καὶ διδόντας (“offering”) τῇ πόλει τὴν ἀρχὴν τὴν τῆς θαλάττης.

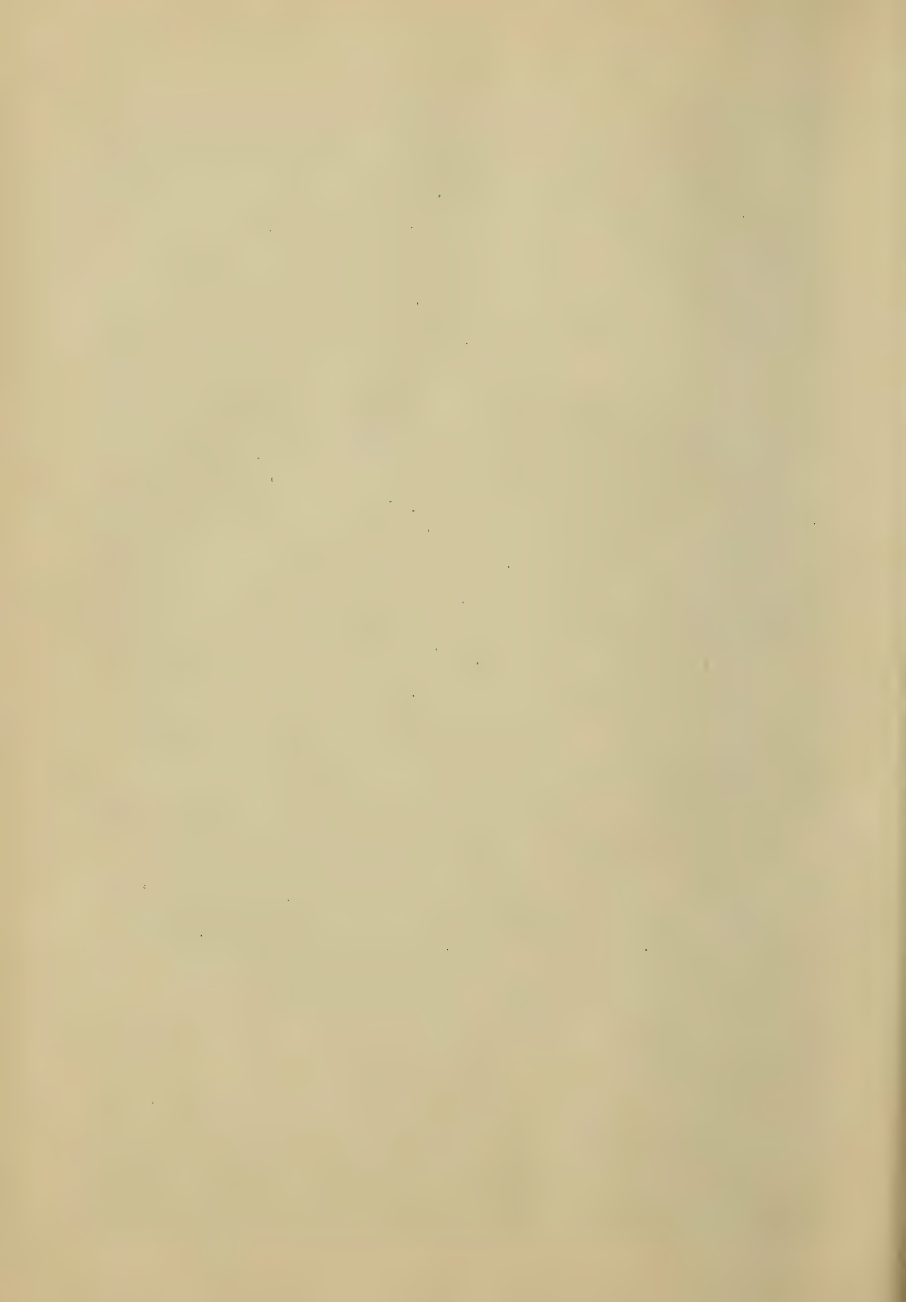
§ 69. πότερον, which should strictly be followed by only one alternative with ἢ, is here followed by two, cf. Soph., *O. T.*, 112, πότερα δ' ἐν οἴκοις ἢ 'ν ἀγροῖς ὁ Δαῖος ἢ γῆς ἐπ' ἄλλης τῷδε συμπίπτει

φόνῳ; and in Soph., *El.*, 539—544 by three; on the other hand, the second alternative is sometimes left to be supplied, Isoc., XII. 22, ἀπορῶ πότερον ἀντικατήγορῶ τῶν εἰθισμένων αἰεὶ τι ψεύδεσθαι περὶ μου καὶ λέγειν ἀνεπιτήδειον (so “*utrum*,” e.g., Cic., *In Verr.*, II. 69, 167). —ἐπιστήσω τὴν διάνοιαν, cf. Theophrast., *Char. proem.*, 1, ἤδη μὲν καὶ πρότερον πολλάκις ἐπιστήσας τὴν διάνοιαν; Arist., *Metaph.*, I. 6. ἐφιστάναι τὴν γνώμην (the reading of Γ) appears not to have been a usual phrase; ἐφιστάναι was more often used absolutely, to “give attention.”

§ 70. δωρεᾶς, i.e., τῆς ἀθανασίας.—ἐνθάδε, “here on earth,” cf. § 2, XIV. 61, where it is opposed to οἱ ἐκεῖ, “those in Hades.”—περι-πεσόντας, “falling into.” Isoc. is thinking especially of Hercules.

§ 71. τί γὰρ ἀπέλιπεν εὐδ., “in what respect was he wanting in happiness?” cf. XII. 76, τί γὰρ ἐκείνος ἐνέλιπεν, ὃς τηλικαύτην μὲν ἔσχε τιμὴν. Evagoras is the subject, and τί the object, of ἀπέλιπεν; cf. Thucyd., VIII. 22, οἱ Χίαι οὐδὲν ἀπολείποντες προθυμίας (προθυμίας ab οὐδὲν pendet. Nam ἀπολείπειν τινός dictum esse sensu intransitivo exemplis comprobare nequimus.—*Porro*).—ὃς is causal, see on § 49.—τῷ σώματι, i.e., τοῦ σώματος τῷ κάλλει καὶ τῇ ῥόμῃ, § 22; cf. § 23, ταῖς τοῦ σώματος καὶ ταῖς τῆς ψυχῆς ἀρεταῖς δύνεγκεν. For σῶμα contrasted with γνώμη cf. § 74.—Σαλαμῖνος. Salamis was situated on the east coast of Cyprus, at the mouth of the Pedaeus, a few miles north of the modern Famagoosta, cf. Acts xiii. 5.—περὶ αὐτοῦ μνήμην, the construction is after the analogy of μεμνήσθαι περὶ τινος, for which see on § 12.—ἐβίω, cf. IV. 151, ἐβίωσαν. “This is the second aor. of a somewhat rare present βιώω, formed on the model of the ordinary verbs in -μι, with this difference, that δίδωμι has ἔδωσαν with a short penult., but βιώω has ἐβίωσαν (cf. ἔγνωσαν· ἔαλωσαν) with a long penult. ἐβίω occurs in *Evag.*, § 71. The first aor., ἐβίωσα, is extremely rare (v. Veitch, *Gk. Verbs*, s.v. βιώω and ζάω; and Cobet, *Nov. Lect.*, 576).” Sandys ad loc. In writers before Arist. the pres. and imperf. are mostly supplied by ζάω. For the perf. see § 70. Prof. Jebb (*Attic Orators*, II., p. 107) thinks that Isoc. could not have written thus (§§ 70—72) while the memory of the king’s death was fresh. Evagoras was assassinated together with his son Pnytagoras in 374 B.C. by Thrasydaeus, a eunuch, whose master,





one Nikokreon, had just fled from Salamis on the detection of a plot against the king's life. Theopompus, *Frag.* 111 in Phot., *Cod.*, 176, ὡς τῇ ἐκείνου (Νικοκρέοντος) παιδὶ καταλειφθείσῃ κόρῃ Εὐαγόρας τε καὶ ὁ τοῦτου παῖς Πινυταγόρας λανθάνοντες ἀλλήλους συνεκάθευδον, Θρασυδαίου τοῦ εἰνούχου, ὃς ἦν Ἥλεις τὸ γένος, αὐτοῖς παρὰ μέρος ὑπηρετουμένον τῇ πρὸς τὴν κόρην ἀκολασία, καὶ ὡς τοῦτο αὐτοῖς αἴτιον ὀλέθρου γέγονεν, Θρασυδαίου τὴν ἐκείνων ἀναίρεσιν κατεργασαμένον. Cf. Aristotle, *Polit.*, V. 8, 10; Diodorus, XV. 47; and Grote, chap. lxxvi. See further on § 78.

§ 72. σπανιώτατον . . . καὶ χαλεπ., cf. XV. 81, λόγοι σπανιώτεροι καὶ χαλεπώτεροι; XII. 125, ὃ δοκεῖ χαλεπώτατον εἶναι καὶ σπανιώτατον.—τυχεῖν, explanatory infinitive, cf. § 28.—καλούμενον, cf. Harpocrat., p. 18, Bekk. οἱ μὲν υἱοὶ τοῦ βασιλέως καὶ οἱ ἀδελφοὶ καλοῦνται ἄνακτες ("princes"), αἱ δὲ ἀδελφαὶ καὶ γυναικες ἀνασσαι ("princesses"). Ἀριστοτέλης ἐν τῇ Κυπρίων πολιτείᾳ.—θεὸς ἐν ἀνθρώποις, cf. Hom., *Il.*, XXIV. 258. Ἐκτορα, ὃς θεὸς ἔσκε μετ' ἀνδράσιν.—ῥηθῆναι μάλιστ' ἂν ἀρμόσειεν, "would very appropriately be said;" cf. VIII. 1., εἰ περὶ ἄλλων τινῶν πραγμάτων ἤρροσε τοιαῦτα προειπεῖν, δοκεῖ μοι πρέπειν καὶ περὶ τῶν νῦν παρόντων; and for περὶ c. acc. V. 11, περὶ τὴν αὐτὴν ὑπόθεσιν δύο λόγους εἰπεῖν.—εἰ κέχρηται . . . ἂν ἀρμόσειεν, Goodwin, § 54, 1.—With this passage should be contrasted Isoc., Or., III. (*Nikokles*) § § 29—35.

§§ 73—81. Conclusion. "The portrait of a man's character is a better memorial than an image of his body." Exhortation to Nicocles to emulate his father's virtues.

§ 73. τῶν μὲν . . . πολλὰ μὲν. Το πολλὰ μὲν corresponds οὐ μὴν ἀλλά; there is no clause corresponding to τῶν μὲν, since Isoc. begins a new sentence.—ὑστερίζω . . . τῆς ἀκμῆς τῆς ἐμαντοῦ, "nam meo ipsius ætatis vigorem desidero," Mitchell; cf. *Er.*, VI. 4 (To the sons of Jason, about 359 B.C.), κρείττω γράφαι οὐκ ἂν δυναίμην τοσοῦτον τῆς ἀκμῆς ὑστερῶν. Blass (*I. u. I.*, p. 262) remarks that it would be wrong to class (with Orelli and others) the *Eragoras* with orations such as the *Philippus* (B.C. 346), and *Aniudosis* (B.C. 353), which show signs of the weakness of age. Blass dates the *Eragoras* 370, when Isoc. was 66 years old; Jebb dates it 365 or later (*Attic Orators*, II., p. 107).—οὐ μὴν ἀλλὰ = οὐ μὴν οἶμαι πολλὰ παραλιπεῖν, ἀλλὰ. See on



§ 33.—ὅσον, sc. ἐγὼ ἐγκωμιάζειν ἡδυνάμην; cf. *Isaeus*, VII. 41, καὶ ἐμέ γε, ὅσα κατὰ τὴν ἐμὴν ἡλικίαν, εὐρήσετε οὐ κακόν; *Demosth.* XVIII. 153, νῦν δὲ ἐπέσχον αὐτὸν ἐκεῖνοι, μάλιστα μὲν θεῶν τινος εἰνοία πρὸς ὑμᾶς, εἶτα μέντοι καὶ ὅσον καθ' ἓνα ἄνδρα, καὶ δι' ἐμέ.—τῶν σωμάτων εἰκόνας; cf. II. 36, βούλου τὰς εἰκόνας τῆς ἀρετῆς ὑπόμνημα μᾶλλον ἢ τοῦ σώματος καταλιπεῖν; *Plutarch*, *Cimon*, 2, εἰκόνα πολὺ καλλίονα νομίζοντες εἶναι τῆς τὸ σῶμα καὶ τὸ πρόσωπον ἀπομιμουμένης τὴν τὸ ἦθος καὶ τὸν τρόπον ἐμφανίζουσιν; *Cic.*, *Pro Archia*, 12. An statuas et imagines, non animorum simulacra, sed corporum, studiose multi summi homines reliquerunt: consiliorum relinquere ac virtutum nostrarum effigiem nonne multo malle debemus, summis ingeniis expressam et politam? —τοῖς τεχνικῶς ἔχουσι, “composed according to the rules of art;” cf. IV. 48, VI. 100, ὥστε τοὺς μετὰ τέχνης ἐγκωμιάζοντας μὴ δύνασθαι τοὺς ἐπαίνους ἐξισῶσαι ταῖς ἐκείνων ἀρεταῖς.

§ 74. τύπους here includes both pictures and statues; cf. § 75.—ἐξενεχθῆναι θ'. The θ' is the conjecture of Kayser, adopted by Blass, in order to avoid hiatus. Schneider, who leaves the hiatus in his text, suggests in his note that it might be removed by the insertion of τούτους, referring to τοὺς λόγους (cf. τοὺς τεχνικῶς ἔχοντας, § 73). On the subject of the hiatus in *Isoc.* see Sandys' Introduction to *Ad Demonicum*, and note on *Pan.* § 143. (“The fact that there are many passages in which alteration is impossible raises considerable doubts as to the propriety of altering the MS. reading where such alteration is possible”).—διαδοθέντας, “passing from hand to hand,” cf. V. 7. The reference is to circulation after publication, not to publication itself (ἐκδοθέντας = “published,” V. 11). “Isocrates . . . the great composer of Reading Speeches, which enjoyed a wide circulation throughout Greece.” (Hales's “Introduct.” to Milton's *Arcopagitica*, p. XXX).—διατριβαῖς . . . ἀγαπᾶσθαι, “to meet with approval in the discussions.”

§ 75. πρὸς δὲ τούτοις, sc. προκρίνω τὰς τῶν πράξεων καὶ τῆς διανοίας εἰκόνας, ὡς ἐν τοῖς λόγοις ἂν τις τοῖς τεχνικοῖς θεωρήσειεν. Schneider, thinking that τοῖς λεγομένοις refers not to ordinary conversation, but to τεχνικοὶ λόγοι contrasted with πεπλασμένοις καὶ γεγραμμένοις (“the products of the statuary's and of the painter's art”), reads ἄλλων (the  
 βαί conj. of Auger and Coray) instead of ἀλλήλων.—[μυμείσασθαι Γ, v., Bk.;







τεκμέρεσθαι mg. Γ (idem habuisse videtur Δ), τεκμαίρεσθαι Bs., Sch. (μμ. frigere censens ἐκμάττεσθαι s. ἀπομάττεσθαι, conj. Dobr.).—χρηστοῖς, cf. XI. 34, ὁμολογῶ λίαν εἶναι τολμηρός; IV. 3, πολλοὶ τῶν προσποιησαμένων εἶναι σαφιστῶν; XII. 121, ἐν ταῖς πόλεσιν μεγίσταις νῦν εἶναι δοκούσαις, Curtius, §§ 570, 572. For the less usual accusative cf. XVII. 56, ὑμῶν δέομαι μεμνημένους τούτων καταψηφίσασθαι.

§ 76. γράφειν. Isoc. in speaking of his own productions uses the unassuming γράφειν rather than συγγράφειν, cf. §§ 8, 80.—ἀπ' Εὐαγόρου. See on § 13.—συνδιατρίβειν, "occupy yourselves with" (i.e., by reading); cf. IV. 158, τῶν μύθων ἥδιστα συνδιατρίβομεν τοῖς Τρωϊκοῖς καὶ Περσικοῖς:

§ 77. φιλοσοφίαν. See on § 8.—ἐτέρους, i.e., οὐκ οἰκείους = the following ἄλλοτρίοις.—οἰκείους, "in your own family," cf. I. 9.—λέγειν καὶ πράττειν, the aim of the instruction in the Isocratic philosophy, cf. XV. 266, 271.—μηδεὶς ἦττον = μὴ ἦττόν τινος ἄλλον.—δυνήσει, referring to Nicocles only; we should rather have expected δυνήσεται.

§ 78. ἀμελεῖς used absolutely, cf. II. 10.—πολλάκις σοι διακελεύομαι περὶ τῶν αὐτῶν. These words have been taken as indicating the letter *To Nicocles*, and as showing, therefore, that the *Evagoras* is later than that work. This is the view of the scholiast who wrote the argument to Or., 2, of Schneider, and of Blass (*I. u. I.*, p. 260). Professor Jebb, however, (who dates the *Ad Nicocl.* B.C. 374 or 373) thinks that the inference from this passage is not a safe one (*Attic Orators*, II., p. 107).—πρῶτος καὶ μόνος, cf. Lysias, II., 18, πρῶτοι δὲ καὶ μόνοι ἐν ἐκείνῳ τῷ χρόνῳ ἐκβαλόντες τὰς παρὰ σφίσιν αὐτοῖς δυναστείας δημοκρατίαν κατεστήσαντο. Isoc. here exaggerates, since the tyrant Dionysius had, before Nicocles, studied philosophy. But the words need not be pressed, πρῶτος καὶ μόνος being a formal expression, e.g., XII., 17, οὐ μόνος οὐδὲ πρῶτος Εὐθύνοὺς τοιαῦτα πεποιήκε.—φιλοσοφεῖν καὶ πονεῖν ἐπικ., "you have engaged in laborious studies," cf. XII., 11, ἐπὶ τὸ φιλοσοφεῖν καὶ πονεῖν καὶ γράφειν κατέφηνον; IV. 186, πονήσει καὶ φιλοσοφήσει; IV. 6, σκοπεῖν καὶ φιλοσοφεῖν (with Sandys' note).—ἀφεμένους, sc. τούτων, cf. XV. 29, ἀφένους τούτων, περὶ ὧν οὔτε τὴν ψήφον.—Blass (*I. u. I.*, p. 260)

infers from this passage οὐ γὰρ . . . λέληθας . . . , ὅτι . . . φιλοσοφεῖν καὶ πονεῖν ἐπικεχειρήκας, οὐδ' ὅτι πολλοὺς τῶν βασιλέων ποιήσεις (notice the future) . . . τούτων τῶν διατριβῶν ἐπιθυμεῖν; and from §§ 80, 81, that the *Evagoras* was written early in the reign of Nicocles, before his philosophical studies could have borne fruit.—In my note on § 71 I have dated the death of Evag. 374 B.C., following Diodorus, Schneider, and Jebb. But Blass (*I. u. I.*, p. 246) infers from III. 31, παραλαβὼν ὅτ' εἰς τὴν ἀρχὴν καθιστάμην τὰ μὲν βασιλεία χρημάτων κενὰ καὶ πάντα κατηναλωμένα, κ.τ.λ., and 33, ἀβάτου δὲ τῆς Ἑλλάδος ἡμῖν οὔσης διὰ τὸν πόλεμον τὸν γεγενημένον, καὶ πανταχοῦ συλωμένων ἡμῶν . . . ἔτι δὲ τῶν τὴν νῆσον ἐχόντων δυσκόλως πρὸς ἡμᾶς δισκειμένων, καὶ βασιλέως τῷ μὲν λόγῳ διηλλαγμένου, τῇ δ' ἀληθείᾳ τραχέως ἔχοντος, that the death of Evagoras and accession of Nicocles took place soon after the close of the Cyprian War. As he dates the end of the war in 380 (see on § 57), he suggests 378 as the probable date of the death of Evag.

§ 79. ὁμως. See on § 11.—καὶ γάρ, namque etiam.

§ 80. παροξύνειν ὀρέγεσθαι, cf. I. 46, μάλιστα δ' ἂν παροξυνθείης ὀρέγεσθαι τῶν καλῶν ἔργων.—ἐν τῷ παρόντι. Isoc. generally omits καιρῷ after ἐν τῷ παρόντι, e.g., IV. 187; but in VII. 78, ἐν τῷ παρόντι καιρῷ καὶ τοῖς παρελθοῦσι χρόνοις.—ὡς here introduces a co-ordinate causal sentence, and may be translated by “for,” cf. IV. 174; VI. 7. See also VII. 54 (ἐπεί).

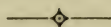
§ 81. χρή δ' οὐκ ἀγαπᾶν, viz., σέ. For the omission of the subject of an infinitive depending on δεῖ or χρή, cf. V. 78, VII. 18.—ἀγαπᾶν εἰ, cf. V. 22, VII. 52, Goodwin, § 56, who quotes Aescbin., *Cor.*, § 147, οὐκ ἀγαπᾷ εἰ μὴ δίκην ἔδωκεν, ἀλλ' εἰ μὴ καὶ χρυσῷ στεφάνῳ στεφανωθήσεται ἀγανακτεῖ, “he is not content if he was not punished; but if he is not also to be crowned with a golden crown, he is indignant.”—ἀπὸ Διός. See Appendix and note on § 13.—παλαιόν, “anciently,” “remotely,” (cf. Lysias, II. 4. Ἀμαζόνες Ἄρκως μὲν τὸ παλαιὸν ἦσαν θυγατέρες); ὑπόγυιον, “lately,” “directly,” (cf. Suid., I. 2, p. 1154, Θέων γεγωνὸς ἀπὸ τῆς ἱρᾶς Μαρκέλλης τό γε ἀνέκαθεν, τὸ δὲ ἐξ ὑπογυίου πατρόθεν ἀπὸ Ἑκδικίου). ὑπόγυιον is used of time in XVIII. 29, ὑπόγυιον γάρ ἐστιν, ἐξ οὗ κατεφύγομεν; XV., 4, ὑπογυίου μοι τῆς τοῦ βίου τελευτῆς οὔσης (“at hand”). Cf. IV., 13.







## APPENDIX ON THE TEXT.\*



§ 3. εὐκλῶς, v., Stob., 51, 29; εὐκόλως, Γ, et re. γρ Δ, Bk., Sch.—  
 § 13. καθ' αὐτοὺς; καθ' ἑαυτοὺς Sch.—§ 15. ἐπειδὴ τε; ἐπειδὴ δὲ Sch.—  
 § 21. δὲ τῶν Z, v., Bs., Sch.; δὲ καὶ τῶν Γ, Δ, Bk.—§ 22. τοὺς (θεασα-  
 μένους τοὺς) ἀγῶνας; τοὺς ἀγῶνας.—§ 24. ἀποβλέψειαν Sch.; ἀπο-  
 βλέψαιεν. See Rutherford's *New Phrynichus*, p. 442 (" . . . there  
 can be no doubt that -ειαν was the genuine plural ending. The  
 manuscript authority is consistently in its favour, and when that fails  
 it must be restored in our texts."—§ 29. μέλλοντος, Γ, Bs., Sch.; μέλλον  
 τε v.—πρᾶξιν Δ, v., Bs., Sch.; πόλιν Γ, Bk.—§ 30. ἐχυρὸν E, Ald., Bs.  
 (cf. VI. 74); ὀχυρὸν Sch.—αὐτῷ Sch.; αὐτῷ.—προσέβαλλε(ν), Γ, Bs.;  
 προσέβαλε Sch.—§ 32. ἅπαντας (τοὺς ἐχθροὺς), τοὺς ἐχθροὺς ex. conj.  
 Sauppil uncis incl. Bs., Sch. (καὶ μετ' ὅλ. . . ἅπ. τ. ἐ. del. Kayser);  
 ἅπαν.ας τοὺς ἐχθροὺς—ἐλθῶν E, Z, Bs.; ἐλὼν (Γ, Δ) Bk., Sch.—καὶ τοὺς τ'  
 Γ, Δ, Bs.; καὶ τοὺς Sch. (ἐλὼν τὸ β. τοὺς τ' K).—§ 33. καταλείπομι, Δ, v.,  
 Cob.; καταλείπομι Γ, Bk., Sch.—ἀρετὴν Sch.; τε ἀρετὴν—τῶν  
 πεπραγμένων re. Γ; τῶν ἐκείνῳ πεπραγμένων Sch.—οἶμαι Sch.; οἶομαι  
 ["both good Attic," Rutherford's *New Phrynichus*, p. 432].—§ 37.  
 αὐτοῦ Sch.; αὐτοῦ ["both good Attic," Rutherford's *New Phrynichus*,  
 p. 432].—§ 39. οὔθ' ἡμίθεος Sch.; οὔτε ἡμίθεος.—§ 40. ἡ ποιητὴς  
 Lange, Dobr. (coll. V. 109, 144): ῥήτωρ ἡ ποι. Γ, Δ, Bk., Sch. (ἡ ῥήτωρ  
 ἡ π. v.).—§ 41. ὑπερβαλλόμενος E, Z, v.; ὑπερβαλλόμενος Γ, Δ, Bk., Sch.—  
 ὁμοίως conj. Turr.; καλῶς (cum anaphora non sane Isocratea), Γ, v.,  
 Bk., Sch. [ὁμοίως καλῶς Δ, E].—§ 42. παρέλειπεν Cor.; παρέλιπεν Sch.

\* The first reading is that of Blass's revision of Benseler (Teubner); the second is that of Baier and Sauppe. Other readings are in brackets.

—§ 43. αὐτὸν Sch.; ἐαυτὸν.—§ 46. τυραννικὸς v., Stob., Bs.; μεγαλόφρων Γ, Δ, Bk., Sch.—§ 47. Φοινίκων Ald., Bs., Sch.; τῶν Φοινίκων.—§ 49. αὐτοῦ Sch.; ἐαυτοῦ.—§ 50. καὶ τῶν περὶ τὴν ἄλλην Δ, v., Bs., Sch.; καὶ περὶ τὴν ἄλλην Γ, Bk.—§ 52. δυστυχήσας Bs. ex Arist., *Rh.*, II. 23 (Κόνων γοῦν δυστυχήσας πάντας τοὺς ἄλλους παραλιπὼν ὡς Εὐαγόραν ἦλθεν) coll., V. 62, Sch. [δυστυχήσας τῆς πόλεως Γ]; δυστυχησάσης τῆς πόλεως cett., Bk.—§ 55. στρατόπεδον καταστήσαιντο v., Bs.; καταστ. στρ. (Γ, Δ) Bk., Sch.—κρατήσειαν; κρατήσαιεν Sch., see on § 24.—§ 56. τοῦτό τε Blass; [τοῦτο pr. Γ, Bs.] αὐτόν τε v., Bk., Sch.—§ 57. πλείονος Sch.; πλέονος. On the forms of πλείων, πλέων see Liddell and Scott, s. v.—§ 62. ἐπειδὴ δ' Sch.; ἐπειδὴ δὲ.—§ 69. διάνοιαν Δ, E, mg. Γ, Bs., Sch.; γνώμην, Γ, v., Bk. Cf. I. 34.—§ 70. μακαριστότατος, Δ, v., Bs.; μακαριώτατος, Γ, Bk., Sch.—§ 71. τὸν βίον διετέλεσε, Δ, v., Bs.; διετέλ. τ. β. Γ, Bk., Sch.—§ 72. οὐδὲν Γ, Bs.; οὐδένα Sch.—τοὺς δ' . . . τὰς δ' Sch.; τοὺς δὲ . . . τὰς δὲ.—§ 73. πλείονος Sch.; πλέονος.—§ 74. ἐξενεχθῆναι θ' conj. Kayser; ἐξενεχθῆναι codd., Sch. [ἐξενεχθέντας Jacob, ἔξεν del. Bs.]—§ 75. καὶ τοῖς γεγραμμ. v.; καὶ γεγραμμ. Γ, Δ, Bk., Sch. Cf. § 50.—§ 80. καὶ λέγειν v.; λέγειν Γ, Δ, Bk., Sch. Cf. VIII. 145.—§ 81. ἀπὸ Διὸς v.; ἐκ Διὸς Γ, Δ, Bk., Sch. Est Isoeratis variare praepositiones; cf. praeterea V. 76, 115, 127; VI. 8; X. 43.

### MSS. OF ISOCRATES.

Γ Codex Urbinas.

Δ 936 Vaticanus.

Θ Laurentianus.

Α 65 Vaticanus.

Ξ Marcianus.

Ε Ambrosianus.

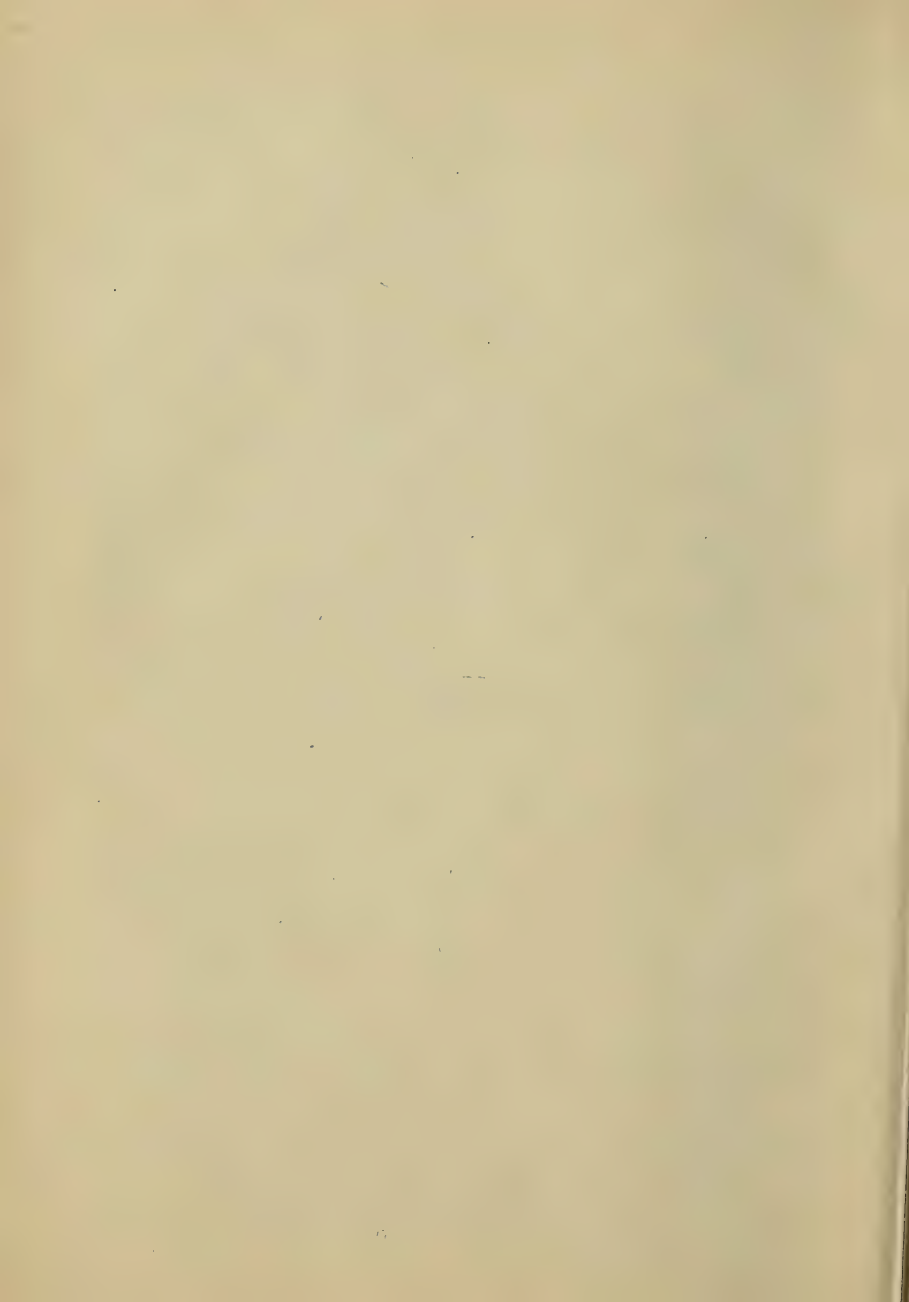
Ζ Scaphusianus.

Copiae Victorianae (Vict.) lectionis varietas a P. Victorio in exemplari suo editionis Aldinae margini annotata.

v.=vulgata lectio ea, quæ ante Bekkerum fuit; quæque ab eo, ope Urbinatis codicis, sublata est.

On the MSS. and text of Isocrates see the editions of Sandys, of Baiter and Sauppe, and of Blass (Teubner).

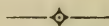




## EDITIONS OF ISOCRATES.

- (1) The editio princeps, Demetrius Chalcondylas, Milan, 1493.
  - (2) The Aldine ed., Venice, 1513.
  - (3) Jerome Wolf, Basle, 1570.
  - (4) Henry Stephens, Paris, 1593.
  - (5) William Battie, 1729.
  - (6) Athanasius Auger, Paris, 1782.
  - (7) Gulielmus Lange, Halis, 1803.
  - (8) Coray, Paris, 1807-8.
  - (9) Bekker, Oxford, 1822; Berlin, 1823.
  - (10) W. Dindorf, Leipzig, 1825.
  - (11) W. S. Dobson, London, 1828.
  - (12) Baiter and Sauppe, Zürich, 1839.
  - (13) Baiter, Paris (Didot), 1846.
  - (14) Benseler, Leipzig, 1851.
  - (15) Blass, revision of (14), Leipzig, 1878-9.
- Scholia: Coray, 1807-8; W. Dindorf, Oxford, 1852; Baiter and Sauppe, 1850.
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# I N D E X .

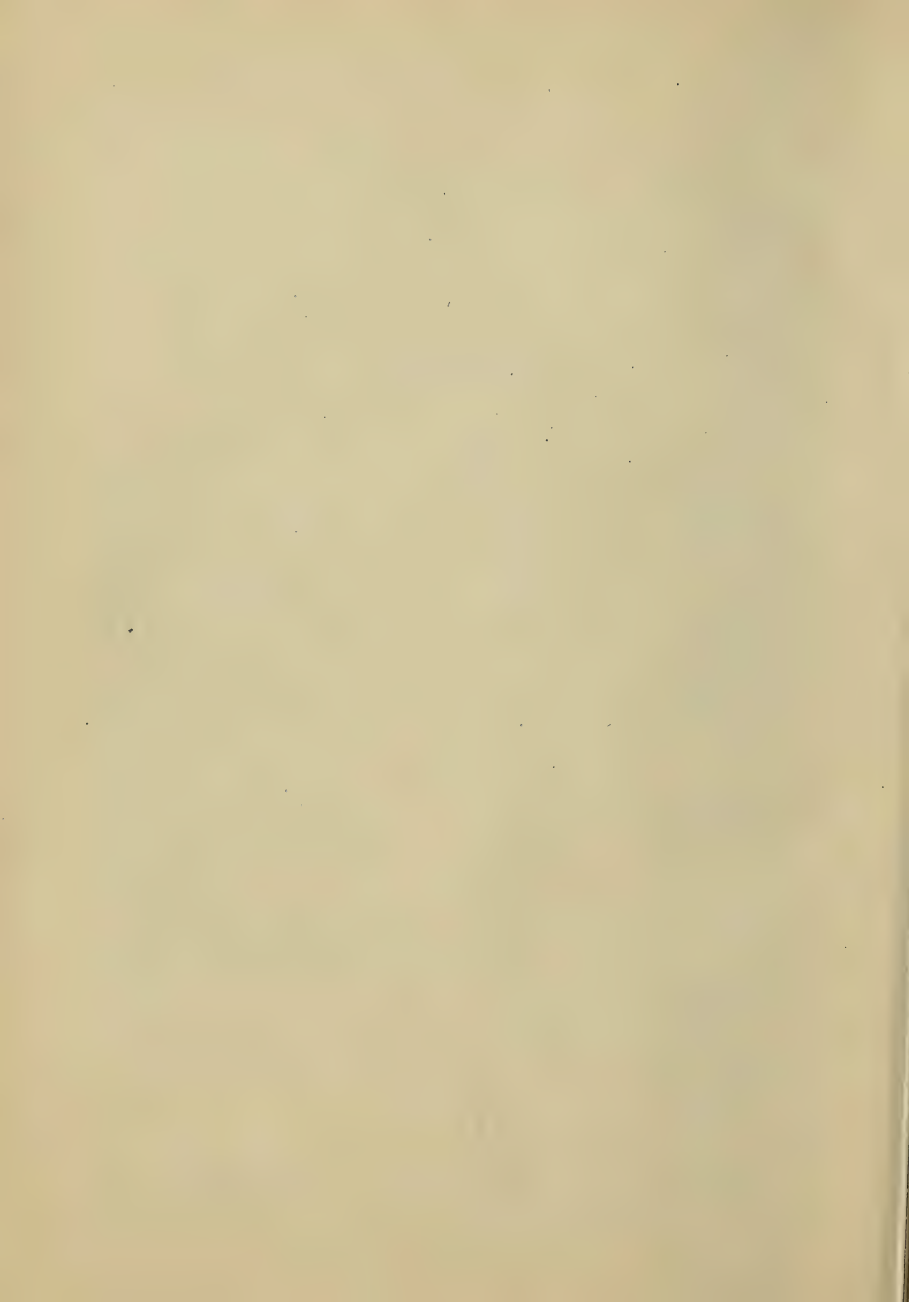


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